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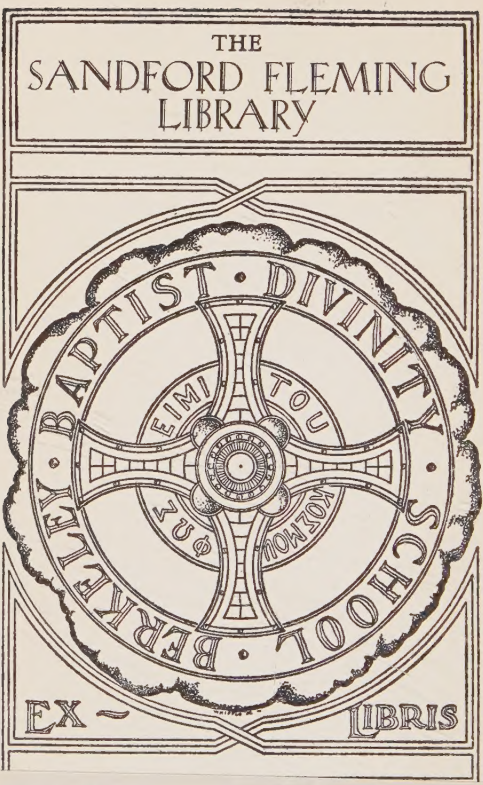

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The Practice of Friendship

STUDIES IN PERSONAL EVANGELISM WITH MEN OF THE UNITED STATES ARMY AND NAVY IN AMERICAN TRAINING CAMPS

George Stewart, Jr., Lieutenant Infantry, U. S. A.
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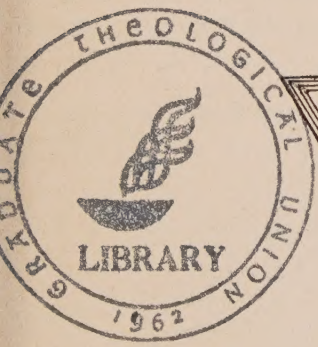

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No longer do I call you servants; for the servant knoweth not what his Lord doeth: but I have called you friends. *John 15: 15.*

To

RICHARD C. MORSE,

whose expertness in friendship through a half-century, as General Secretary of the International Committee, has prepared the way for all those who today minister to the Army and Navy through the Young Men's Christian Association.

Inasmuch as ye did it unto one of these my brethren, even these least, ye did it unto me. *Matt. 25: 40.*

34041

PREFACE

This book is based upon experiences in the work of the Army Young Men's Christian Association at Plattsburg, from May 10 to August 15, 1917, with the First Reserve Officers' Training School; and at Camp Devens, from August 28, 1917, to July 15, 1918, with the 76th Division of the National Army. Professor Wright was Director of Religious Work at both camps. Of the three men who have been his associates, two — Elmore M. McKee and George Stewart Jr. — resigned to enlist in the Army, the former in August, 1917, the latter in November of the same year. Rev. William D. Barnes joined the staff at Devens in November, 1917, and he and Professor Wright are at present in charge of the work there.

The chapters on the Hospital and on Troop Trains were written by Lieutenant McKee and Secretary Barnes respectively. The rest of the book is the joint product of Professor Wright and Lieutenant Stewart.

Camp Devens, Mass.,
August 31, 1918.

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PART I

PERSONAL EVANGELISM THROUGH THE PRACTICE OF FRIENDSHIP

Guiding Principles

MY TASK

To love some one more dearly ev'ry day,
To help a wand'ring child to find his way,
To ponder o'er a noble thought and pray,
And smile when evening falls.
This is my task.

To follow truth as blind men long for light
To do my best from dawn of day till night
To keep my heart fit for His holy sight
And answer when He calls.
This is my task.

M. L. Ray.

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CHAPTER I

PERSONAL EVANGELISM — A DEFINITION

Personal Work, Individual Work, Personal Interview, Christian Interview, Personal Evangelism

There are few phrases more constantly on the lips of Christian workers than those which relate to the effort to win individuals by personal appeal to the acknowledgment of Jesus Christ as the Lord and Master of their lives. Such expressions as "Personal Work," "Individual Work," "Personal Interview," "Christian Interview," "Personal Evangelism," are employed synonymously by the vast majority of men. We are told that a certain Army Secretary is a splendid personal worker. The monthly report from his building records two hundred personal interviews. Both of these claims may be literally and essentially correct. The Secretary knows the majority of the men in the regiment by name. He can give the date and place and subject of each one of his two hundred personal talks. But further investigation often reveals no evidence of transformed lives or spiritual advance in the little circle to which he ministered. Individual work has been done, personal interviews have been held, but no evangelism has taken place.

The truth of the matter is that the most commonly employed of these phrases — "Personal Work" and "Individual Work" — are terms far too general and too indefinite. A man who persuades another to drink, steal, or

commit adultery is doing "personal work" or "individual work" of a definite kind, and, in most cases, of a most effective sort, for he wins his man by personal interview and persuasion to the object which he had in mind, and the victim is generally a conspicuous witness to the type of message which was preached — more than can be said of the results of some distinctly Christian personal effort.

When phrases constantly employed by Christian men and women can lend themselves with literal accuracy to effort so far afield from what was really intended, it is clear that they must be discarded for others which will define with greater exactness the real nature of the work in hand. Many use the phrase "Christian Interview." Here again we are open to the charge of indefiniteness. A "Christian Interview" may or may not issue in real spiritual evangelism. A talk about the weather between two persons who are Christians could quite logically from one point of view be classed as a Christian interview. So could a talk on the same subject in a Y M C A building between a Christian and a non-Christian, provided the object was to make a pleasant environment for the latter and to keep him out of temptation's reach. And so could persuasive appeals to men to attend church services, or random discussions regarding theology, or talks about the achievements of the Y M C A overseas, or decisions to renounce bad habits or to form good ones.

None of these things are real "Personal Evangelism," though some of them may form the indispensable background for it. **The essential element in Personal Evangelism is a persuasive spiritual appeal which introduces a man to Jesus Christ, endeavors to persuade him to take Jesus Christ as his Saviour and Lord, and seeks to induce him who was formerly "consciously wrong, divided, and unhappy" to become "consciously right, united, and happy"**

through a deliberate act of his will in laying hold of a divine power outside himself.

The Dynamic Which Personal Evangelism Brings — Why Necessary

In the stimulating environment of an army camp or a naval training station, when men are face to face with the solemn issues of life and death, it is not a difficult task to persuade individuals or masses of men to register forward steps in personal living. *Decisions* to renounce bad habits, such as drinking, narcotics, immorality in thought, speech, or act, gambling, or personal grudges, are in general easily obtained either by word of mouth or in writing. Neither is it difficult to obtain *decisions* to form good habits, such as daily Bible study, daily prayer, regular attendance at church or Bible class, systematic saving and giving of money, regularity in home correspondence, or practical service of one's fellows. The difficult task is not to get men to make decisions in their own strength. Such moves are generally flattering to the pride of the maker. Humanly speaking, the impossible thing is to get men to keep true to their decisions after they have once made them. Thus, it is not difficult to get almost any soldier or sailor to join the Pocket Testament League. The difficulty is to get him to carry his Bible and read it.

Far too many of the Christian interviews in our war work centers which issue in forward step decisions are fruitless for just this reason. Personal Work has been done, a Christian Interview has been held, a Forward Step Decision has been registered, but the man is left helpless. There has been no real spiritual evangelism. The good which in all honesty he would, he does not, and what he would not, that he does. For him, in his hour of need,

there was no friend who knew how to introduce him to the dynamic of divine help outside himself which would make of him a new creature — and to show him how to lay hold of this by the act of complete surrender of the human will.

The Types of Decision with Which Personal Evangelism Is Concerned

Personal evangelism, dealing as it does with a dynamic which enables men and which changes life, is not so much concerned with securing those forward step decisions which are manifestations of a changed purpose, as it is with registering another more fundamental sort which will insure that change of purpose. Daily Bible study and prayer, attendance at church and Bible class, regard for home and comrades, are inevitable issues of a real change of heart, not the necessary preludes to it. A man whose purposes have been transformed by divine grace and who knows the power and fellowship of Christ lays hold upon prayer, Bible study, the Church and its institutions as instinctively and unconsciously as he breathes. But many a man has read his Bible and prayed regularly, has attended church services with an unbroken record, has given of his time and substance in the service of mankind, and yet has never laid hold of the dynamic which transforms life.

Personal evangelism is concerned with three decisions in each individual life and in the order named:

1. Restitution for wrongs committed in the past.

2. Absolute surrender of the human will to God for the present and future.

3. Witnessing to the power of God which has come into one's life as a result of this surrender.

Surrender cannot precede restitution nor can witnessing

precede surrender. When men pretend to surrender absolutely to God's will in renunciation of sin, without having made an honest attempt to make restitution for wrongs done in the past to God or man, they are trying to deceive God. And when they attempt to witness to a power which they have not received they are trying to deceive men.

Restitution — Absolute Surrender to God's Will — Witnessing

Before life can be transformed he who is consciously wrong must, by the act of restitution for that wrong, become consciously right. "Behold, the half of my goods I give to the poor and if I have wrongfully exacted aught of any man I restore fourfold," cried Zacchæus in honest repentance when his sins were laid bare in the presence of Jesus. And the Lord replied, "To-day is salvation come to this house." Restitution must go as far as the wrong has gone. "If you have lost the blessing, go back and search for it and you will find it where you lost it. Just there and nowhere else," says MacNeil. If I have wronged God, as in secret sin, I must make confession and restitution to God and to Him alone. If I have wronged some man, that man it is and no other whom I must satisfy; if two men, the restitution must include both. If I have wronged a community, I must accept that community's penalty for my misdemeanor, no matter at what cost to myself. The grain of wheat that is to bring forth much fruit must first fall into the earth before it dies. What the earth is to the wheat seed, humble restitution for wrong is to the human soul. It is the soil in which self dies to live again in fruit bearing. Without it the human soul, like the wheat grain, abides alone by itself unchanged.

But while restitution closes all accounts with the past,

it does not insure a man from falling in the future. One may settle all his old debts today and yet secretly reserve for himself the right to run into debt on the morrow. The grain of wheat must not only fall into the ground. It must die. Unless it die, it abides by itself alone unchanged. The second step in the transformation of a life is absolute surrender to God's will of the *further desire* for the particular conscious wrong for which restitution has already been made — not fifty per cent. surrender, nor seventy-five per cent., nor ninety per cent., nor ninety-five per cent., nor ninety-nine per cent., but one hundred per cent. surrender by the human will — unconditional and absolute — the death of that particular desire. He who prays, "Lord, make me pure" with the secret reservation, "but not now," abides by himself alone unchanged. He who prays, "Lord make me pure here and now, cost what it may"— and means it even at any cost — sees God.

He who has once found God along the pathway of the two successive steps of restitution for a conscious sin in the past and absolute surrender to God's will of that particular unholy desire for the future, has little difficulty at the start with the third step in the transformation of a human soul: namely, witnessing. "We cannot but speak the things which we saw and heard," cried Peter and John. "One thing I know, that whereas I was blind, now I see," said the man from the pool of Siloam. It is an easy task to witness to what one really possesses. Yet the decision to confess constantly in Christ, to testify daily to the power of an endless life, is absolutely essential for the growth of any soul. "For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation." It is the only sure test that some new stagnation and blight of sin has not attacked the life of that soul.

When lips are dumb and spiritual things seem unreal, and God far away, when the word spoken falls powerless and life droops and sways, tossed to and fro on every wind of doctrine, then must we beware. The blade is withering, sin has entered in, and only a seed falling again in the soil of humble restitution and dying the death of absolute renunciation, can blossom again into the life that shall be eternal.

Why Christian Workers Do Not Do More Personal Evangelism

The physical price of personal evangelism is a heavy one. Some men are not willing to pay that price. It is right that the cost should be great. To render ordinary social service or to engage in ordinary social conversation make slight demands upon us. But to work with God as His humble instrument in the act of re-creation of that most delicate of all instruments, the human soul, must require no less than consummate tact, resolute courage, infinite love, and supreme physical sacrifice. Power must go out from us.

Again, success in personal evangelism is wholly dependent upon right living. Only the pure in heart see God. Only the man with a consistent life behind his words can work with power. There is a very definite connection between purity of life and power of spiritual achievement. Moody used to speak about factories which were to let with or without power. Men's lives are in just such a condition. The stream of power is constantly flowing by them. Will they harness it and put it to work? Some men who should be mighty factors in personal evangelism are compelled to remain silent and impotent, hearing a voice say to them: "Thou hast neither part nor lot in this matter, for thy heart is not right before God."

The Fundamental Principle Underlying Personal Evangelism

Personal evangelism makes the most exacting demands upon its practitioners of any form of human effort. Enthusiasm may be aroused by cold-blooded men with evil motives. Patriotism may be excited by impersonal means. Public evangelism may even achieve a certain measure of apparent success in the hands of a false prophet, through shrewdness in the application of the laws of social psychology to a crowd. But the personal evangelist must himself first incarnate what he wishes to propagate. He cannot give his message through the impersonal printed page. He cannot even choose the time and season for it. He cannot delegate it to some one else. His task is to hand on, as it were by contagion, a certain genius of life which he has first incarnated in himself. The fundamental principle underlying personal evangelism is this: "You cannot give it unless you have it."

CHAPTER II

THE NATURE OF THE EVANGEL FOR MEN OF THE ARMY AND NAVY

1. It must not dodge the issue of the compatibility of Christianity and righteous war.

Righteous War — a Definition

The Army and Navy Young Men's Christian Association does not employ on its staff Secretaries who believe that Christianity and righteous war are incompatible. This requirement does not mean that employes of the War Work Council must hold the German view that war in the general sense "is a biological necessity — an ordinance of God for the weeding out of incompetent individuals and states — what might be called the doctrine of the wholesomeness, the desirability of ever-recurrent war." Peace on earth and good will among men is the ultimate Christian ideal for human society. The War Work Council does not require that its Secretaries approve all kinds of war — that, for example, of wanton aggression, in which the German Empire is at present engaged. Regarding this particular type of warfare the Christian teaching is unequivocal. "They that take the sword shall perish with the sword." "Woe unto the world because of occasions of stumbling! for it must needs be that the occasions come, but woe unto that man through whom the occasion cometh." Neither is it required that War Work Secretaries shall approve a right war carried

on in a wrong way — as, for example, in a spirit of hatred. Here again there can be no mistaking the teaching of our Lord. "Ye have heard that it was said to them of old time, Thou shalt not kill, and whosoever shall kill shall be in danger of the judgment: but I say unto you that every one who is angry with his brother shall be in danger of the judgment; and . . . whosoever shall say, Thou fool, shall be in danger of the hell of fire." War from the Christian standpoint is always a pathological expedient, a last resort, like the surgeon's knife. Its sole object is the arrest of malignant and death-dealing cancers in the body of nations, and it looks solely to the restoration of the normal life of peace in the patient. But it should never be forgotten that it is the peace-*makers,* not the peace-*talkers,* who are characterized by our Lord as sons of God. We are to resist unto blood striving against sin. Once it be demonstrated that surgery is the only means of arresting the advances of the death-dealing sore, it profits not at all to surmise what might have been accomplished if less heroic measures had been taken in the earlier stages of the disease. It were worse than folly to attempt to apply remedial measures effective only in the earlier stages. If the surgeon alone can check the cancer's spread, then recourse to the knife is not a matter of option, but of duty. And so in extreme crises in the life of nations, peace-making through war is not a matter of choice. It becomes a Christian obligation. As a member of the bar has pointed out, a war by humanity to end war is no more impossible or inconsistent than Jesus' conquest of death by dying.

War is as comprehensive a term as politics. It can be wrong and it can be right. Because many brands of politics and many politicians are bad, it does not follow that we shall entirely renounce governments and governors. On the

contrary, we shall dare to try to make bad politics and bad politicians good. And the American Nation, under the inspired leadership of its honored President, is engaged at this very hour in an attempt equally daring — the attempt to Christianize every phase of a righteous war waged to save the very life of democracy. He whose faith is too small to believe that this can be accomplished or to throw himself without reserve into what is in many of its phases a pioneer adventure, has no place in an army or navy camp.

There are some types of war and some types of religion which do not go together. The professional soldier is perfectly right in asserting that the brand of Christianity preached by the pacifist would make a laughing-stock out of the science of military tactics and result in inevitable defeat. The primary object in shooting a rifle or a machine gun is not that the soldier may simply go through the motions and get killed, any more than the object of a surgeon in operating on a cancer is to contract the disease himself and make a vicarious sacrifice of his own life. This latter result is always possible, but it is the business of all concerned to reduce the chance of it to a minimum. The business of a professional soldier is to render his enemy harmless at the earliest possible moment and with the least possible relative loss to himself.

On the other hand, the religious leader is just as right in asserting that the brand of war which issues in atrocities and rape and revenge and hymns of hate must part company once and for all with Christianity. But why should we judge all war by discredited warriors any more than we judge surgery by quack surgeons? The real surgeon cuts quickly and he cuts deeply. He destroys just as much tissue and only as much as will not respond to treatment. But he sees to it that every bit which will not respond is

removed. He wishes to spare his patient the necessity of a later repetition of the operation. A surgeon who for the mere love of cutting removed more tissue than was diseased would be at once classed as a degenerate and would not long be entrusted with the knife. Neither soldiering nor Christianity should be judged by distortions.

War and Christianity can never be separated without danger to both. War without Christianity is hell. Christianity holding aloof from righteous war is cowardice and selfishness. True Christianity never weakened the efficiency of any soldier engaged in a righteous war in a righteous way. There is no power like that in a blow from one who knows that he is in the right.

What Jesus Had to Say Regarding the Use of Force and the Taking of Human Life

It is beside the point to argue that because Jesus did not Himself found a military monarchy He disapproved of the resort to arms in defense of humanity. We must not forget that He lived His life through in an era of universal peace. Rome in the lifetime of Jesus, as Professor Bacon has pointed out, gave complete religious liberty. Had Jesus taken up arms it would not have been in defense of His cause, but in a war of aggression, which He specifically denounced. That He foresaw that the spread of the principles of equality, justice, and liberty which He proclaimed, would be responsible for more wars than any other one cause — an indisputable fact in the light of history — is apparent from a memorable saying: "I came not to bring peace, but a sword." Jesus' use of physical force in the cleansing of the Temple and in the blasting of the fig tree, His instructions to His disciples on the night of His arrest, "And he that hath none, let him sell his cloak and buy a

sword," His employment of vigorous moral force in the invectives against scribes and Pharisees, His constant use and sanction of judgments involving physical force, such as "He will miserably destroy those miserable men"; "It were better for him if a great millstone were hanged about his neck and he were cast into the sea"; "But the king was wroth; and he sent his armies and destroyed those murderers, and burned their city"; "Every plant which my heavenly Father planted not, shall be rooted up"— only serve to reenforce what Professor Bosworth has so well stated:

"The Christian witness in war asserts himself resolutely against the enemy with an invincible good will. He brings all the force of his being, physical and spiritual, to bear against the enemy with an unfailing good will. Force is absolutely non-moral. It is no more bad or good than is electricity. Moral quality appears only in the disposition of the man who uses force. Force may be applied to the mutilation of the body as it is by the surgeon, or to the destruction of the physical life, as it is by the executioner, and there is no immorality in the act so long as the disposition of him who performed it is free from all ill will."

As Sherwood Eddy has shown, the Old Testament forbids private murder in the sixth commandment, but the death penalty is enjoined six times in the chapter of the law immediately following.

Professor Fosdick has pointed out that the real essence of Jesus' teaching regarding the taking of life in a righteous war of defense must be sought, not in isolated texts which are liable to misinterpretation when quoted out of context, but in such a parable as that of the Good Shepherd. The good shepherd sees the wolf coming and he does not flee. He lays down his life, if necessary, fighting for the sheep. But his object is not merely to make a sacrifice of

his life. His object is to save the sheep. This involves the use of force on his part and the employing of every effort of which he is capable to either capture or kill the wolf. The shepherd is under no illusion that the wolf will be so impressed by his vicarious sacrifice in lying down and letting his life be taken that the ravenous beast, whose appetite has once been whetted with blood, will give up his previous intention of devouring the sheep after the shepherd has been disposed of. A shepherd who, without resisting, simply let the wolf kill him and did not employ every means in his power to dispose of the wolf, would be simply postponing for fifteen minutes the inevitable destruction of the sheep. If the sheep are to be killed anyway, what was gained by the vicarious death of the shepherd fifteen minutes earlier?

It is not true, as often asserted, that the Sermon on the Mount forbids the use of force and the destruction of human life. The facts are that the Sermon on the Mount contains two, at first sight, contradictory teachings regarding the use of force. The first, familiar to all, is the injunction "Resist not evil." The second, no less mandatory but for some reason seldom quoted, is the implication that false prophets with the wolfish spirit are to be treated like corrupt trees that bring forth evil fruit. They are to be hewn down and cast into the fire. In reality there is no contradiction between these two passages. Non-resistance is not only the ideal way but it is also the only effective, practical method for two parties, both of whom are living within the kingdom of God, to settle their differences. Witness the league to settle disputes by arbitration between Great Britain and the United States. But just as surely, not only the sole practical way but also the ideal way, divinely sanctioned, for a party living within the kingdom to act when attacked

by false prophets from outside — men with the instincts and methods of ravening wolves — is, as soon as they are known by their fruits to be corrupt trees, to hew them down and cast them into the fire. Surely the League to Enforce Peace would be hollow mockery were it not right for the international police force to employ force to enforce peace. The second injunction of Jesus is no less binding than the first. Indeed the Golden Rule, far from forbidding righteous war in defense of human rights, would seem to demand it. We are told to *do* unto others as we would have them do unto us — not to refrain from doing. No one has seen this more clearly than Dr. Bridgman:

"I think I see a literal application of the Golden Rule to my present attitude toward war. If I were a madman who had already killed helpless women and children, I should want myself to be killed before I did further harm, provided I could not otherwise be restrained from my devastating career. If I happened to be one of the leaders of the German people today, sharing in the duplicity, inhumanity, and lust for power that have marked the foreign policy of those same leaders, I should want, provided I still kept the Spirit of Jesus, to have America enter the war against Germany just as she has done."

Over-emphasis of the Awfulness of Death Pagan not Christian

The taking of human life in the spirit of hate is a terrible thing. It is murder. But to the Christian, even in murder itself, the mere taking of the human life is not the part that is terrible. "Be not afraid of them that kill the body but are not able to kill the soul," said He who abolished death and brought life and immortality to light, "but rather fear him who is able to destroy both soul and body in hell." The terrible part in murder, to the Chris-

tian, is the fact that the taking of the life was in the spirit of hate, with the resulting effect on the soul of the murderer. We can imagine a pagan refusing even to sacrifice his own life, let alone taking the life of another. For him death ends all. Not so the Christian. In his creed there is no such thing as death. No one has exposed the dilemma of the pacifist more convincingly than Scudder:

"Pacifists are prone to assert that the taking of human life is the supreme wrong because it destroys the supreme sanctity — personality. Men fight for ideas but they destroy persons in the process, and persons are more sacred than ideas. Now one may grant the major premise, the supreme sanctity of persons, yet reject the syllogism. For surely that syllogism ignores all larger thought of human development; it leaves immortality out of the running. The prevalence of this argument among some very religious people, Quakers and others, implies a troubling materialism cropping out where one would least expect. It suggests that no one believes any longer in eternal life."

At God's behest, to arrest in a career of crime a man — or a nation — that has run amuck, even if it involves the destruction of that man's body; and to bring his soul before the judgment-seat of God is not a matter of option, but of duty. To quote Professor Bosworth again:

"We have sometimes come to regard the use of force to extinguish physical life with an artificial sentiment which does not justify itself in reason and morals. Perhaps this feeling is due to a traditional over-emphasis of the awfulness of death. To the Christian, death is not a dreadful thing. To take life in hate is a dreadful deed. The dreadfulness consists not in taking life, but in hating. Jesus put the hate and contempt that expressed themselves in speech in the same class with the hate that kills. He did not see fit to draw a sharp line of discrimination between them."

Calmness in the Presence of Death on a Gigantic Scale Not Necessarily an Evidence of Calloused Sensibilities

The failure to apprehend the Christian attitude toward death accounts for another misinterpretation of fact often made by pacifists. It is argued that a few months of participation by a nation in any kind of war so accustoms people to death and so hardens their sensibilities that a great calamity like the Halifax explosion, for example, passes unnoticed. This may be true of war instigated by aggression and hatred. It is not so in a war of defense fought for great ideals. Men are no longer thrown into hysteria or depression, it is true, after a few contacts with death on a gigantic scale. But the peculiar thing about the Halifax disaster was that the pacifists who had repudiated war, lest participation should callous their souls, went about their business the day after the explosion no more depressed than militant Christians. The resulting calm in both parties was not the stagnation of callousness. It was the peace of God unconsciously apprehended perhaps by one, but no less real to both parties. It was the same calm which was in Jesus's heart when He said to the man who asked permission before enlisting in His work to go and bury his father, "Leave the dead to bury their own dead, but go thou and publish abroad the kingdom of God." If death ends all, could any words have been more brutal? If there is no such thing as death, what reply could have been more sensible? Catholic, Hebrew, Protestant, Agnostic, Atheist — on the battle line, when they come actually to face the acceptance of any other theory of death than the simple one of Jesus that there is no such thing — unconsciously often, no doubt, but instinctively, renounce the alternative. The calm of a

Christian nation, engaged in righteous war for unselfish Christian ideals and constantly face to face with death on a gigantic scale, is the calm of men for whom eternal life has already begun, because they have laid hold on the greatest proof of immortality: the results in their own lives of the practice by the will of the principle of Jesus that he that loseth his life — domestic, social, professional, or physical — in sacrifice for the kingdom of heaven, shall find it. Such men do not merely hope that there is no such thing as death. They know.

No Honest Pacifist Could Engage in War Work

It is difficult to see how an Army or Navy Secretary who did not believe that righteous war is ever a Christian duty could, in justice to himself, long remain in war work. This might not be true of a body like the Friends, who grant that war may be right for other men, but who, because of decades of temperamental training of another sort, conscientiously believe that it is impossible for them to engage in it without rousing the spirit of hatred within themselves, and who therefore ask to be assigned to non-combatant tasks in actual service where the danger to them is as great as, if not greater than, it would be to combatants, but where they are not forced actually to take life. But a man who honestly believes that righteous war is never Christian would be bound to propagate his convictions, no matter at what cost to himself. If he were sure that by fighting in a righteous war men damn their souls, then but one course would be open for him. He must do all in his power to dissuade men from fighting and from damning their souls. This, from the standpoint of the Government, would be treason.

Not only would such a man be false to his country. He would be false to the central purpose for which he was engaged by the War Work Council. The object of the Young Men's Christian Association in the Army and Navy is to assist officers and men in learning how to live aright in a profession which involves killing. Any other definition of our presence in the camp falls short. If it be argued that our business is to show men how to die, it will at once be answered that ninety-three per cent. of all our troops engaged in the present war, even if they pass through four years of as bitter fighting as the British and French have experienced, will return at the close of the war alive. Even for the seven per cent. who will not return, the best preparation for death will be found in right living. When the war is over and the League to Enforce Peace is established, the international police force will still employ rifles and bayonets and machine guns. They too will be expected to kill, when occasion arises, in a Christian way.

The Pathos of Uncertainty

But far more compelling than any personal considerations involved are those which relate to the men to whom we minister. Let no Army Secretary deceive himself with the doubtful logic that he can still do a valuable piece of social service in an army camp if he evades this fundamental issue; or that he can satisfy men's souls by counselling them to declare a moratorium on what he regards as Christian living until the war is finished, and then on the day after peace is declared, to begin living again according to his interpretation of the Sermon on the Mount. *As we live during this war we shall live after the war is over.* Can a man kill other men in righteous war for the defense of the great principles of liberty, equality, and brotherhood,

and remain a Christian? This question will be put to any Secretary who is actually touching the lives of men and it will be put directly. And upon his answer will, in all probability, depend the fate of many a soul. Enlistment in a righteous war is, in itself, a spiritual act. He who renounces all for an ideal, is, whether he knows it or not, doing just what he would do if he made a conscious resolve to put ambition and personal gain behind him and to live according to the Gospel of Christ. In the hour of decision to give one's self without reservation to the Nation, many men in the present war have come for the first time in their lives to know God as a reality. During the first month in camp, when the drill is mainly foot work, this spiritual exaltation continues. But inevitably there comes a day of testing — a day when men's souls are tried as by fire — the first day of bayonet drill, when men charge over an embankment and into a trench to drive their bayonets into straw dummies made to imitate human bodies, with wooden frames inside to represent human bones. "No man," says Donald Hankey, "can go through this experience without being profoundly changed." Which will the change be, for better or for worse? Sick at heart and haunted by uncertainty, your lad and my lad stand on the night of that initial experience at the parting of the ways of fatalism and faith. It was for just such an hour as this that you and I came to army camps. If we are silent, or uncertain, or faltering, your lad and my lad will argue thus: "Religion has no sure message for me. My country tells me I must kill. I must stay in the Army. There is no alternative. I'll throw over my religion." And in the path of this decision follow gradually, but inevitably, hatred and cruelty and lust and dishonor.

The Triumph of Certainty

But if in that hour of soul crisis the Secretary can turn
nd say with quiet certainty to your lad and my lad, "I
ould not enter this work till I could see Jesus Himself
ghting down a gun barrel and running a bayonet through
n enemy's body. At first I shrank from associating Jesus
ith the bayonet and essayed to place in His hands the
vord, the use of which He himself sanctioned. But soon
reflected that the sword, which is today only an article
adornment, was in His day the most terrible weapon
mutilation and destruction known and that the modern
yonet is no more dreadful an implement since it is sim-
y the sword attached to a rifle. Then it was that I saw
eaven opened and beheld One called Faithful and True.
e was no longer mounted on a white horse, to be sure,
or arrayed in a white garment sprinkled with blood nor
as He armed with a sharp sword to smite. Rather I
iscerned through clouds of gas and smoke One on foot
rrayed in a garb of olive drab which was stained with
ood and mire, and in His hands a bayonet sword attached
a rifle. He asked no man to go where He would not go
r to do what He would not do. He did not lead His men
p to the painful and bloody tasks which are the climax
f every battle charge, to disappear just as the disagree-
ble deed had to be done and thus shift the responsibility
n others. He stood in the center of the line at the very
ront in the thickest of the fight and these quiet words
f assurance from His lips put courage into every heart and
rength into every arm of those in the hosts which followed
im, 'Lo I am with you always, even unto the end.
Whither I go, shall ye go also. When I put forth my own
go before them. And they follow me.' I would not enter

the war work till I was sure of this vision and had heard these words. But with them came a spiritual peace and power I had never before known."

Then if the Secretary can patiently proceed to reveal how a Christian may fight, a most wonderful transformation in the boy's character almost inevitably takes place. It is the miracle of such soldiers as Chinese Gordon and Donald Hankey and Alfred Eugène Casalis. It is the spiritual triumph of those who have been shown, by faithful guides who went on before, not only how to fight the good fight, but also how to keep the faith.

The fundamental question is not, "If Jesus were on earth today, where would He be engaged — as a worker in the Red Cross or in the Army Y M C A, or as an officer or as a private?" He obviously could not be in all four places at once. The question is rather, "Is there any place where you and I are called to go in connection with the Army or Navy today where Jesus would not be willing to go?" For if Jesus would stop at the Y M C A buildings in this country and refuse to cross the sea, I, if I am a Christian, must obviously stop there with Him. But the experience of those of our Secretaries at Devens beyond draft age who were physically fit and not prevented by honest complications in the family, was that while they tarried behind in Y M C A buildings, Jesus *went on before* across the sea and if they had stayed at home, they would have been left behind *without Him.* And the experience of many Army Secretaries of draft age who were physically fit at Devens was this — that while they tarried behind in the Y M C A building Jesus *went on before* into the ranks, and had they not heeded the call to enlist, they would have remained behind *without Him.*

One night in the summer of 1917 I boarded the New York eeper at Plattsburg, where I was serving as Army Secre- ıry at the first R. O. T. C. encampment and whence I made weekly business trip to the metropolis. All the passengers ad retired except one young man, who was sitting silently nd pensively in the smoking room. We engaged in con- ersation and soon he confided to me his dilemma. He was ıe son of extremely conservative religious parents. He had one to a great university a half dozen years before, had mmersed himself in advanced critical studies, and had lost is faith. He had become an instructor in the university ut in spite of his many opportunities and successes, his ife continued restless and unhappy. When the war broke ut, the conviction slowly broke upon him that the one way n which he could get back the simple and vital faith of the ld days was by enlisting. But just as he reached this con- lusion there came a letter from his parents telling him that here was one thing and only one which they requested of im, and that was that under no consideration should he nlist in the army. Tossed back and forth on the horns f this dilemma, from duty to parents to duty to his own oul, he had wandered about until finally he had taken the natter into his own hands without a word to the home folks, nd had enlisted. "The peace I longed for has come to my oul," he said, "but I simply don't dare to go home." "Old nan," I said, "that's the easiest picture puzzle to put ogether I ever had presented to me. Just go home and ell the folks you found Christ by enlisting. I'll warrant he only reason they didn't want you to enlist was that they were afraid to have you face temptation and the possibility f death without Him." He started up and eyed me squarely with a look of joy and relief. "You're right," he said, "what a fool I was not to think of that before." And

for an hour, till after midnight, we sat and talked and then he left me to go, first home, and then to the artillery camp, with the light of God upon his face.

I have wondered, sometimes, when I recall this incident, if we do not understate the matter when we affirm that Jesus would approve righteous war. Is He not, as a matter of fact, in all righteous wars carried on for the good of mankind, the chief recruiting officer and the head of the Bureau of Personnel?

"Ye that have faith to look with fearless eyes
Beyond the tragedy of a world at strife,
And know that out of death and night shall rise
The dawn of ampler life,
Rejoice whatever anguish rend the heart,
That God has given you a priceless dower,
To live in these great times and have your part
In Freedom's crowning hour.
That ye may tell your sons who see the light
High in the heavens — their heritage to take —
'I saw the powers of Darkness put to flight,
I saw the morning break.'" [1]

1 Verses found penciled on a sheet of paper in the pocket of a young Australian who died in the trenches at Gallipoli — evidently written by him just before he met his death. The lines were printed in an English paper, but it was unable to give the name of the writer.

CHAPTER III

THE NATURE OF THE EVANGEL FOR MEN OF THE ARMY AND NAVY *(Concluded)*

2. It must not be a reduced Christianity.

The Half-Gospel of War-Time — Whence It Comes and What It Is

In war-time — when patriotism, sacrifice, the breaking of home ties, newly-found centers of devotion such as one discovers in his company and in his officers loom large; when the centers of life change, when men's thinking is confused, where marching feet, drums, and martial music call up powerful, undefined, unexpressed, incoherent emotions; when one is so strongly moved by so many things that he is not quite sure just what is the cause of his attitude of mind and soul — religion is one of the first of interests to receive attention.

Religion has to do primarily with ideals. Men will, it is true, work for those things which are seen, they will even die for material good; but the circumstances which have moved men the deepest and called forth the greatest sacrifice and effort have always been the things which are unseen — ideals, ideas, beliefs, the meaning of creeds, patriotism, love, hate, indignation, kindness, generosity, pride, prejudice, treachery, fortitude, revenge, loyalty. These qualities are unseen, yet they are real; they move men more deeply than any material good moves men.

When a war comes on we see everything in a new light. Patriotism is apt to become the religion of the period. Patriotism should always be religious, and true to religious tests, but we suggest that love for any one country is not necessarily the same as love for God and man. Every great, deep, and sobering emotion is not necessarily religious. Test the spirits to see which are true. The patriotic strain in men is the most open to appeal; therefore, when war comes, many religious leaders shift from preaching a complete evangel — embracing consistent daily living according to the principles of purity, honesty, unselfishness, and love — and preach a half-gospel that says in short: "You are making a great sacrifice for the human race; God will take care of you. You are courageous and brave. 'Greater love hath no man than this, that a man lay down his life for his friends!' When you die in Flanders, or in the Vosges, or at Verdun, a kind and loving Father can do nothing else but receive you to Himself, no matter what your life may have been before the sacrifice."

We suggest that in this sort of religious treatment of the soul's vital relationship to God, there is a vice. Is not a gospel incomplete which stands awed before physical courage, even though it be the greatest manifestation of courage this generation has known, a courage which constrains men to face machine guns, gas, and liquid fire?

Just because a man faces battle like a hero, are we to throw over ideas of justice and fairness and say: "You are automatically forgiven the sins of lust you committed; the curses against God and man are wiped out. You are one who has given his all, in a cataclysmic moment, for world freedom; and before such courage, which resists trench mud, bad weather, and barrage fire, the ministers of Jesus stand silent in regard to the sins of the past. For men who have endured such perils and privations we have no message

n regard to the old wrongs you have committed, not yet toned for, however grievous they may have been."

The Complete Gospel of Jesus — Why Still Indispensable

Jesus spoke much of life. "I am the way, the truth, and he life." "I am the bread of life." "Every one that drinketh of this water shall thirst again: but whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall become in him a well of water springing up unto eternal life." "I am the resurrection and the life." "I came that they may have life and may have it abundantly." Eternal life surely dates prior to death as well as after death. If a single act of heroism at the close of life can avail, then Jesus could have lived a dissolute life and still have been received unto the Father, because of His final act of suffering and heroism on the cross. No soldier in the present awful war surely, has made a greater sacrifice or suffered a more agonizing death, than Jesus of Nazareth did. It is significant that the enemy today has chosen crucifixion as the most cruel form of death he is able to inflict. On the cross, "One of the malefactors which were hanged railed on him, saying, Art not thou Christ? save thyself and us. But the other answered, and rebuking him said, Dost thou not even fear God, seeing thou art in the same condemnation? And we indeed justly; for we receive the due reward of our deeds: but this man hath done nothing amiss." And he, recognizing that death alone would not atone for his past life, said in penitent surrender unto Jesus, "Jesus, remember me when thou comest in thy kingdom. And he said unto him, Verily I say unto thee, To-day shalt thou be with me in Paradise."

In this incident repentance by the sinner and acceptance

by Christ are clearly set forth. In many instances in Christ's life repentance and confession are stated as conditions of soul salvation. "And Zacchæus stood, and said unto the Lord, Behold, Lord, the half of my goods I give to the poor; and if I have wrongfully exacted aught of any man, I restore fourfold. And Jesus said unto him, To-day is salvation come to this house."

Can we, in the face of the New Testament teaching, preach but a half-gospel which gives absolution and salvation by reason of remarkable bravery *per se?* Can we present such incompleteness as containing the whole of the Gospel of Christ? Can it be possible that we shall say, as some Christian workers have said: "I have no message for men who have faced or are to face barrage fire and German machine guns." Can this inability to speak of the depth of the riches of love in Christ Jesus mean that Christianity has nothing to offer of equal or superior merit to the sacrifice and bravery of soldiers, or does it mean that we Christian workers have not the same courage as the soldiers to whom we attempt to minister, so that, having done like deeds, we still have a gospel that overtops all human courage and human suffering and endeavor in the measure of its depth and strength and scope? Do we not have a gospel that has more merit and is inconceivably higher in the sacrifice it portrays of Jesus and in the facts of His life, death, and resurrection, than anything undergone by human beings in this war? If human sacrifice and human endeavor can outshine the endeavor and sacrifice and life and resurrection of Jesus, Christendom is indeed on the rocks.

Men Can Live the Complete Gospel in War-Time

Valhalla appeals to us all tremendously as a reward for gallant warriors, but of necessity we must look to life before

death as well as the immediate circumstances concerning death. We must look beneath the camouflage which surrounds the issues of life and death in war time. What do we see? Do we not see that, although the merits of a brave, heroic, splendid soldier dying on the field of honor are infinitely greater than those of the miserable coward who escapes by some subterfuge the fiery trials of the battlefield, yet the merits of the most nearly perfect warrior are far below the merits of Jesus of Nazareth? Look into the lives and letters, the poems and papers of the noble Christian men who have died in this war. We see them recognizing conscious faults in themselves. We behold them exalting Christ in the same way as they did before the fiery ordeal, only now their friendship with the Master is closer and more intimate, their estimate of His worth higher and more sure.

Every one will grant that the spiritual and moral status of heroic and noble men is greatly above that of cowardly men or men who have not been put in situations which develop the exalted planes of courage and endurance upon which many brave soldiers do and must live. But there is a gulf, a wide gulf, between what the noblest and best and bravest soldier has achieved in life and in his death, and what Jesus Christ achieved. This gulf is so wide that to us it can be explained only by reasoning from the assumption that Jesus was divine and that men are human. This gulf represents the distance between what the best man can produce and what divinity incarnate in Jesus has produced.

Men who seek to gloss over war-time vices reason somewhat in this fashion: "These men are under a strain; as a practical matter, we must let the 'minor moralities' go by the board." There are no "minor moralities" in the face of the best Christian philosophy and ethics. There are no "moral holidays." Some will reason, "but you would make

life unbearable by your Pharisaical insistence." Not at all. Men have been trained all their lives for the hours or days or weeks of crisis. Many men with splendid fortitude go through the worst the war has to offer and remain unharmed, having resisted habits of drink and other vices when drink and self-indulgence were available, and in moments when resistance was most difficult. Some men refuse to sag morally or spiritually.

In these days of great affliction, it is well to recall that some of the faithful of every age have borne sufferings as great as, if not greater than, those we now bear and have kept the faith.

"And what shall I more say? for the time will fail me if I tell of Gideon, Barak, Samson, Jephthah; of David and Samuel and the prophets: who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the power of fire, escaped the edge of the sword, from weakness were made strong, waxed mighty in war, turned to flight armies of aliens. Women received their dead by a resurrection: and others were tortured, not accepting their deliverance; that they might obtain a better resurrection: and others had trial of mockings and scourgings, yea, moreover of bonds and imprisonment: they were stoned, they were sawn asunder, they were tempted, they were slain with the sword: they went about in sheepskins, in goatskins; being destitute, afflicted, ill-treated (of whom the world was not worthy), wandering in deserts and mountains and caves, and the holes of the earth. And these all, having had witness borne to them through their faith, received not the promise, God having provided some better thing concerning us, that apart from us they should not be made perfect.

Therefore let us also, seeing we are compassed about with so great a cloud of witnesses, lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus the author and perfecter of our faith, who for the

by that was set before him endured the cross, despising shame, and hath sat down at the right hand of the throne of God."

Should not Christianity present a solid front, consistent, complete, not a special reduced war-time type, not narrow, but broad and deep? The four great principles which Jesus was constantly expressing in His life were purity, honesty, unselfishness, and love. To these Christendom ought to be true. We, as the workers who represent the Church or the churches in its or their work with the troops, should represent these principles. We should never forget for a minute that we are *representatives* of something divine.

Why Do Men Preach Only a Half-Gospel?

It is when men forget they are representatives that they get confused and say that Christendom — or they, as the representatives of the active Christian forces — have no message for heroes who come back from a bayonet charge. Have the noise of battle, the rush of work, and the interruptions that besiege war-time workers forced immediate human sacrifice so upon our notice that the great divine sacrifice made by God in Christ has been forgotten or dimly remembered? Let us never forget that we are representatives of something greater than the short war-time life of any hero of the great war. We are representatives of One who lived a perfect life, before He was called to die as heroic a death as any man was ever called upon to die. Match His words and life with the best of the words and lives of any who have died or will die in the great war, and we shall not lack a message. The only problem is whether the ministers of Christ will be able to give it.

Why do men pare down Christianity? Why do we shrink from proclaiming a complete way of life in days of stress

and danger? Is it because we are unable physically, mentally, or spiritually, to face the reproach such a claim will arouse upon us who propose it? Do we seek to substitute for the complete Evangel a gospel which requires only such efforts to defend and establish as men in a weakened position can defend and establish? We need not fail in any wise. If we enter as completely as it is possible for us into the heartache of the world, this will enable us and give us the right to preach a way of life which will heal the heartache and allow us to face any soldier, no matter how much he has suffered and agonized for the freedom of the world. For some, entering as fully as is possible into the fellowship of the soldiers' sufferings will mean enlistment in the Army or Navy; to some it will be sacrifice of future career to go into Y M C A work; to many it will mean some *tertium quid*. Each of us will know if he has in any wise failed, and to live alone with our conscience will be our worst punishment.

It will be argued that we are not dealing with comparative merits or trusting in human merit at all. This is true; yet the nature of our evangel must embrace the quality of completeness and we must clearly show that fair play to God and to men and women and children here on earth demands right living before the supreme crises of life, and that the plane of right living can be maintained in the most sordid and bloody circumstances. Character rises above circumstances. It is the master of circumstances and not the creature of them. If the spiritual and moral are above the mere physical, are not spiritual and moral things of the same value all the time, even though the physical is undergoing discomfort and pain and anguish? If so, ministers who have entered into the fellowship of the suffering of Jesus which transcends the suffering of any human beings, have the divine commission to preach the complete Evangel to needy

nen in great trials — yes — to men who are facing trench nud, bad weather, barrage fire or machine guns. The right o take such spiritual leadership depends on equality of sacri- ice. If we Secretaries make it, we may know what it is to ave the mantle of the power of the divine Christ upon us.

The Half-Gospel of Jim Bludso

A typical example of what we mean by incomplete or alf-gospels is manifested in John Hay's poem, "Jim Bludso":

"Wall, no! I can't tell whar he lives,
Because he don't live, you see;
Leastways, he's got out of the habit
Of livin' like you and me.
Whar have you been for the last three year
That you haven't heard folks tell
How Jimmy Bludso passed in his checks
The night of the 'Prairie Belle'?

He weren't no saint,— them engineers
Is all pretty much alike —
One wife in Natchez-under-the-Hill
And another one here, in Pike.
A keerless man in his talk, was Jim,
And an awkward hand in a row,
But he never flunked, and he never lied,—
I reckon he never knowed how.

And this was all the religion he had,—
To treat his engine well;
Never be passed on the river;
To mind the pilot's bell;
And if ever the 'Prairie Belle' took fire —
A thousand times he swore
He'd hold her nozzle agin the bank
Till the last soul got ashore.

All boats has their day on the Mississip,
And her day come at last,—
The 'Movastar' was a better boat,
But the 'Belle' she *wouldn't* be passed.
And so she come tearin' along that night
The oldest craft on the line—
With a nigger squat on her safety-valve
And her furnace crammed, rosin and pine.

The fire bust out as she clared the bar,
And burnt a hole in the night,
And quick as a flash she turned, and made
For that willer-bank on the right.
There was runnin' and cursin', but Jim yelled out
Over all the infernal roar,
'I'll hold her nozzle agin the bank
Till the last galoot's ashore.'

Through the hot, black breath of the burnin' boat
Jim Bludso's voice was heard,
And they all had trust in his cussedness,
And knowed he would keep his word.
And, sure's you're born, they all got off
Afore the smokestacks fell—
And Bludso's ghost went up alone
In the smoke of the 'Prairie Belle.'

He weren't no saint—but at jedgment
I'd run my chance with Jim,
'Longside of some pious gentlemen
That wouldn't shook hands with him.
He seen his duty, a dead-sure thing,
And went for it thar and then;
And Christ ain't a-goin' to be too hard
On a man that died for men."

Generosity prompts us to say one thing in the face of such a deed of heroism; consistent justice and thoroughgoing honesty prompt us to say something different. Can one individual act of heroism be substituted for a life of

eeking to do the right? That this particular, individual act f heroism atoned for the tragic results on this particular ccasion of the dare-devil spirit in Jim Bludso which drove im to risk the lives of many others under his charge in a ild race with another river boat, no one will deny. But is iere no justice which demands also reconciliation with the ives in Natchez-under-the-Hill and at Pike? "If thou art ffering thy gift at the altar," said Jesus, "and there ememberest that thy brother hath aught against thee; leave iere thy gift before the altar and go thy way; first be econciled to thy brother, and then come and offer thy ift." Death-bed repentance is efficacious, no doubt. If we ould take a repentant man at his word, how much more ould God, whose love is vastly greater for men? It is a piritual law, and naturally so, that there shall always be iore joy in heaven over one sinner that repenteth than ver ninety and nine just persons. But that is just the rub. o the Jim Bludsos confess and repent? Jim Bludso epented for risking the lives of the men on his boat in a are-devil race and confessed his repentance by his works. ut it is difficult to see just how this accomplished a recon- liation with the wronged women in Natchez-under-the-Hill id at Pike. Supposing every man in the Army and Navy iould accept as his gospel the half-gospel of Jim Bludso — or if Jim Bludso had the right to this gospel, so have you id I. Supposing all soldiers and sailors should allow them- elves any and all moral excesses while in the service, on the rength of the possibility of being able to atone for deliber- e sin by a later heroic death. What shall we say of the inety-three per cent. of these men who will return when ar is over, without having had the opportunity to make the onement? How are they to atone for the sins of the iterim? Jesus never said, "For their sakes I *sacrifice* yself." He used the word sanctify. "For their sakes I

sanctify myself." And His definition of sanctification was given in a challenge to His enemies, "Which of you convicteth me of sin?" and in an injunction to His friends, "Ye therefore shall be perfect, as your heavenly Father is perfect." Is not a life lived, or honestly attempted to be lived, according to the principles of purity, honesty, unselfishness, and love of more merit than a dissolute life ended by a marvelous flash of endurance in physical pain and mental stress? Would justice grant to the Bludsos the same reward as to the Henry Ward Camps, the Donald Hankeys, the Alfred Eugène Casalises, who fought the good fight and in addition kept the faith with family and with God?

The Complete Gospel of "Me 'nd Jim"

Has not Eugene Field caught far better than Hay the real evangel for the Army in his poem, "Our Two Opinions":

"Us two wuz boys when we fell out —
  Nigh to the age uv my youngest now;
Don't rec'lect what 't wuz about.
  Some small deeff'rence, I'll allow.
Lived next neighbors twenty years
  A-hatin' each other, me 'nd Jim —
He, havin' *his* opinyin uv *me,*
  'Nd *I* havin' *my* opinyin uv *him.*

Grew up together 'nd wouldn't speak,
  Courted sisters, 'nd marr'd 'em, too;
Tended same meetin'-house oncet a week,
  A-hatin' each other, through 'nd through!
But when Abe Linkern asked the West
  F'r soldiers, we answered — me 'nd Jim —
He havin' *his* opinyin uv *me,*
  N'd *I* havin' *my* opinyin uv *him.*

But down in Tennessee one night
  Ther wuz sound uv firin' fur away,

'Nd the sergeant allowed ther'd be a fight
With the Johnnie Rebs some time nex' day;
'Nd as I wuz thinkin' uv Lizzie 'nd home
Jim stood afore me, long 'nd slim —
He havin' *his* opinyin uv *me*,
N'd *I* havin' *my* opinyin uv *him*.

Seemed like we knew there wuz goin' to be
Serious trouble f'r me 'nd him;
Us two shuck hands, did Jim 'nd me,
But never a word from me or Jim!
He went *his* way 'nd I went *mine*
'Nd into the battle's roar went we —
I havin' *my* opinyin uv Jim
'Nd *he* havin' *his* opinyin uv *me*.

Jim never come back from the war again,
But I hain't forgot that last, last night
When, waitin' f'r orders, us two men
Made up 'nd shuck hands, afore the fight.
'Nd, after it all, it's soothin to know
That here *I* be and yonder's Jim —
He havin' *his* opinyin uv *me*
'Nd *I* havin' *my* opinyin uv *him*."

For the truth of the matter is that the only gospel which can secure the allegiance of the very men for whom we so often pare down a substitute, is the complete Gospel. The half-gospel repels. Only the full Gospel attracts.

In one of the Y M C A buildings at Camp Devens, a devoted voluntary chaplain had labored week after week in the spirit of the Master. One day a man came to his room. He had been a commercial drummer before he was drafted and had lived a wild and irregular life. The chaplain urged him to become a Christian. He refused, saying that he did not wish to take all the joy out of life, and after a short conversation went away. In a few days he came back again to the chaplain's room. He had been ordered abroad the com-

ing week. The chaplain again pressed him to associate himself definitely with the Church. The man again refused, and went away. But the morning of his departure he came for the third and last time to the chaplain's room. "Chaplain," said he, "if I am baptized does it mean that I must cut absolutely with women and my old life?" Here certainly was a plain case of justification for a half-gospel. If the man about to sail for the moral danger zone overseas could be prevailed upon to associate himself with Christian men, even if he did not renounce his sins, might it not create an environment in which it would be easier for him to break gradually with his old life? But the chaplain had never preached anything but a complete gospel. I suspect that was why we all loved him so and why men came so often to his room for counsel. "My boy," said he, "if you are baptized it means that you will have to go the whole way." To his surprise, the soldier at once looked him squarely in the eye and grasped his hand. "Go ahead," he said, quietly but firmly. And that night, sealed with the baptism of the complete Gospel, he set out for France.

CHAPTER IV

THE PROGRAM OF THE EVANGEL

Henry Drummond, in his "The Program of Christianity," has perhaps shed a clearer light upon the opening portion of the sixty-first chapter of Isaiah than has any other modern winner of souls. The present chapter is an effort to relate the spirit of this passage as interpreted by Drummond to our program of personal evangelism in army and navy camps.

The expression of the life of God and the will of God in the life of man in the sixty-first chapter of Isaiah must have made a deep impression on Jesus, for we find Him in the early part of His ministry selecting this passage to read when He went into the synagogue as His custom was on the Sabbath day.

Glad Tidings of Good Things for the Poor

First, Isaiah said that the Spirit of the Lord was upon him. "Because he anointed me to preach the gospel to the poor." To pampered, beggared lives, Jesus came to bring completeness. Into the emptiness of human hearts which were selfish and mean he brought the riches of his love. His great function was incarnating the principles of purity, honesty, unselfishness, and love and bringing salvation to men by getting them to believe in these principles and to act upon them. The consistent application of these four principles involved a belief in Jesus Himself as Saviour

and Lord. By His own vicarious atonement, bringing man and God together, by His death on the cross and all it symbolizes, and actually was, He completed a plan of salvation. He left it with twelve disciples and a few others, to tell about this plan, to propagate the principles of purity, honesty, unselfishness, and love, and to tell people — rich it may be in this world's goods but impoverished in soul — in Judea, and in Samaria, and in the uttermost parts of the earth, and in the army and navy stations where you and I are, about His life and teaching and death and resurrection. His great work has been done and is being done now; our work in the ministry of expert friendship is, as Paul says, "to fill up that which is behind of the afflictions of Christ." A fable runs that someone asked Christ in Heaven what His plan was for the salvation of the world. He replied that He had left that plan with men. "But suppose men fail you?" was asked. The Master is recorded to have replied: "I have no other plan." To "fill up that which is behind" is our task. Such is the function of expert friendliness, to complete His work and to fulfil our ministry. A large part of the personal ministry of rescue and of reestablishing Christian faith and practice is the preaching of the Gospel, the Evangel, the glad tidings of good things to the poor. This is part of what is meant when we suggest that the nature of the evangel to whose tenets we wish to get men to subscribe should be Christian.

Healing for the Broken-Hearted

Secondly, Isaiah says, "He hath sent me to bind up the broken-hearted." This, too, is included in the content of the truly Christian Evangel. No one can stay in an army or navy camp many days before he is aware of anguish and despair in scores of human hearts. Men are there separated

from home, who, having been called to the colors, are in torment concerning wives about to become mothers, who are burdened with financial worry. No anxiety can equal the load of grief that keeps a man away from his beloved wife in the hour of her travail. Men come in with faces haggard — in their hands are telegrams saying that a mother has died. Can you then heal the broken-hearted? Can you not only tell about the resurrection — that of the body, it is sown in corruption, it is raised in incorruption; it is sown in weakness, it is raised in glory — can you not only tell but do you absolutely know that death is but an incident, but a moving into "the other room"? Are you so genuine in your knowledge and so gracious and wise in your dealings that you can lay before men a fabric of religious ideas which is so efficacious, adequate, and complete that the broken-hearted will behold and believe and be healed? This, too, is one of the elements which go to make up the content of the Evangel or Gospel to whose tenets you seek to get other men to subscribe.

Liberty for the Captives

In the third place Isaiah said, "To proclaim liberty to the captives." To some this means freedom from captivity to erroneous and unreasonable beliefs about religious matters. To some it means the dethroning of social usages which have become the gods of barren or ignorant lives. To some men it may mean a release from the passion of gambling. To others it may mean a safe and rational knowledge about sex matters, the teaching of men in methods which will bring victory over self-abuse, lust for women, disturbing images, rotten talk, and filthy stories. Some men are captives to obscenity. They wish to live better, but their thoughts have run in low channels so long that they instinctively turn to obscene subjects of conversation.

These men are prisoners. Can you free them? The foulest men in the barracks are men for whom Christ died.

Can you take a man whose thinking and actions are dominated by some strong evil-minded person and free him from the mastery of the one who holds him as it were a slave? Can you free a man from selfish ambitions and the love of salutations in the market-places? Can you deliver the captives of popularity? Can you cultivate self-respect and moral stamina in men who are the butt of every practical joke and the laughing-stock of the barracks, so that they may be free from such bondage and be fit to be comrades and brothers among other soldiers? These are some of the slaves found in the Army and in the Navy. To proclaim deliverance to the captives is part of what is meant in the term, a Christian Evangel.

Recovery of Sight for the Blind

"And recovering of sight to the blind," Jesus enumerated as a fourth element. To enable men to see the spiritual value of honesty — thorough, consistent, and pervading every detail of the day's work — is to teach men to see with new eyes. To bring back vision to men who have lost it, to help men who in the past saw an ideal to distinguish it once more, to lead men out of the mental chaos into which nearly every man must pass during war time, is to bring about the recovering of sight to the blind. Where self has blotted out the rights of others, where discipline has bred bitterness, where absence has dimmed love, where enforced deprivation has caused one to make light of the virtues of self-restraint — in all these and other situations, recovering of sight may be brought to the blind. May we not add this to the content of the term, a Christian Evangel or Gospel, to whose tenets we seek to get other men to subscribe?

Liberty for the Bruised

A fifth element Jesus adds as a constituent part of His program, "To set at liberty them that are bruised." Did you ever sit beside a man with syphilis or gonorrhea who knew he could not marry, a man who realized the awfulness of his condition, who fully comprehended the grimness of the retribution that had followed his disgraceful act? Do you know how the redemptive love of Christ can restore the lost purity? If not read the chapter entitled "The Lost Purity Restored" in Horace Bushnell's book, "Sermons for the New Life." To set at liberty these broken men, men broken physically or broken in spirit, is also a part of expert friendship.

In an army camp the necessary discipline, as well as the rough chaffing or coarser language, bruises the minds and spirits of many men of gentle mien. To such men the Army or Navy Secretary has a most delicate and useful ministry. "To set at liberty them that are bruised" is comprehended in the Christian Evangel or Gospel, to whose tenets you seek to get other men to subscribe.

The Accepted Time

Jesus did not repeat all of the sixty-first chapter of Isaiah, but before He laid down the book that Sabbath day in Nazareth, He read a seventh clause which added further meaning to the Evangel He proclaimed, "To preach the acceptable year of the Lord." Elsewhere in the Scriptures we read the sentence "Behold now is the accepted time, now is the day of salvation." In all our army and navy work, necessarily so fleeting and fugitive in the quick and unexpected movement of troops and in the great variety of experiences and

the suddenness of crisis in the lives of the men, we must be instant in season and out of season to preach the acceptable year of the Lord.

One night a few men gathered about the fireplace in one of the Association buildings at Camp Devens. The Secretary read a few verses of Scripture and offered a prayer of thanks for the day's benefits, a plea for the loved ones at home and also for the comfort and peace of our own souls. When he finished, a great stalwart fellow who had at one time been a top-sergeant and orderly for the Major General in command, but had been degraded for drunkenness, raised his head and said, "That is the first prayer I have heard in eight years. It will do us all good." A morning or two before, after the Secretary had risen early and made a fire, so that any guards off duty might get warm, a man came in and warmed himself. The Secretary sat by the fire reading the Bible. "It is a great Book," he said and began to talk to the soldier about it. Before he finished he had him reading one of his own and his name was signed on a Pocket Testament League card, pledging himself to carry a Testament with him wherever he went and to read a chapter a day. "Now is the day of salvation." "Say not ye, There are yet four months and then cometh the harvest." It will not be long before every corner of your hut becomes an altar, for it will be consecrated by the memories of heart talks where you have sought to reveal Jesus to men and where perchance they have seen Him and accepted Him as the Leader and Friend and Guide of their lives. No situation is too untoward to issue in spiritual conquest or ethical decision. There is a genius of redeeming the time, there is a method of instantaneously developing a situation or seizing an opportunity to tell men about Jesus, to "preach the acceptable year of the Lord" which overtops weather, and times, and places, and causes circumstances to serve one,

instead of destroying well-laid plans. Circumstances must and will yield before the divine enthusiasm and poise and consecration of God's children working in the military stations or elsewhere.

On a certain occasion the disciples urged Jesus, because the time was far spent and the place desert, to send the multitude away into the villages to buy food, but Jesus was master of circumstances and gave them the thing needed next — namely, food. "Bring them hither to me," He said, and He showed them expert friendship in what He did for them. Let us not send hungry, needy men to some other place, to be ministered to by some one else at some other time, but let us rather "preach the acceptable year of the Lord" now. This, too, may be taken as one of the many elements in the analysis of a Christian Evangel or Gospel, to whose tenets we seek to get men to subscribe in our personal ministry of rescue and spiritual reestablishment. This is a part of the work of experts in befriending men.

CHAPTER V

CHARACTERISTICS OF THE MEN TO WHOM WE ARE TO MINISTER

When one views his soldier or sailor parish he is struck with the fact that these young men in uniform are no more nor less than normal human beings thrown into an abnormal environment. The German conception that war is the normal thing we believe to be wrong. Large armies are for times of crisis and crises do not last for long periods as a rule.

What are some of the characteristics of the men to whom we are to minister? Among soldiers and sailors in the service you will discover very few degenerates physically or mentally. You will find these boys living at the age when the sex struggle is the hardest — fighting the same as every healthy man has to fight for manhood and for purity of life. Grouped together from all corners of the earth, under external conditions which compel an almost absolute lack of privacy, they yet hold more hidden secrets within than any body of men who have grown up together in their own little community. In most companies they are all strangers at the start. In many cases this is a stimulus to start a new life — to strive for a better life — in some cases it leads to just the opposite.

The soldier and the sailor are generally idealists at heart. The slogan of the Marines, "First to Fight," was not born in a day. It evolved out of many years of service all over

the world by an unmatched arm of our forces. It is an indication of idealism, and means much to the men in that corps. Munger has said, "Young men are often told that conceit and wilfulness are their most marked characteristics. I do not believe it. Their highest capacity is that of inspiration. They do not readily take advice; they resent scolding . . . but they yield with the certainty of gravitation to personal influence." It would be difficult to find a more responsive body of men anywhere than soldiers and sailors.

There are certain characteristics of the enlisted man's environment, however, which are abnormal. The old home life is gone, the direct influence of mother, sister, wife, sweetheart, children is largely done away or very much dimmed. One will find that the soldier's interests have narrowed. He is not now directly concerned whether Thomas Jackson is made senator or whether the town votes $3.50 to buy a handle for the village pump. A thousand and one matters that used to cause him righteous indignation he passes over in perfect poise. His interests are gradually merged into the one great interest before Christendom — the winning of the war.

The social relations of the soldier or sailor, so far as any self-selected circle is concerned, must be largely foregone. He is thrown with a group: with them he is to live, to eat, to sleep, to fight, to win, or to be defeated. From his group and generally from this only he chooses his "bunkie" and his other companions.

There is also an absence of what one might term cultural training in the service, that one would have the opportunity of getting in civilian life. In a great military organization preparing for the hour of battle such training has, of course, no place. The ordinary means of religious expression also, through the church where perhaps for a generation or more the family occupied the same pew, through the

young people's meeting, and through the Sunday school, are for the most part gone, except as they are again created by the chaplains of the forces and by the Christian agencies at work.

Again the environment is abnormal, in that men are definitely limited in the matter of time. Punctuality is pre-eminently a military virtue. A man can no longer go when and where and how he chooses. He must go at regular intervals and be back at a given time, and travel by a stated way. His pass permits him to go to certain places only. He is, therefore, far more accessible than the civilian.

Then, too, these men in the service are surprisingly near the same age. In that they are much like a university student body. They differ, however, in their officer-teachers, for the gravity of the situation has called forth many young men as officers and we have young men leading and teaching men not only of their own age but in many instances those older than themselves.

It may be noted that in no other calling do men have such a unity of purpose as in the service. Before every officer and enlisted man is this one great task, preparation for battle, the winning of the war. Just because many men are gripped by this purpose and because they know that battle means for many the laying away of the mortal body, they are open to a direct spiritual appeal from those really in touch with spiritual sources.

In no other calling, also, are men more genuinely sympathetic and thoughtful of others. Witness the following paragraph from a soldier's letter:

"Recently I chanced to pick up a Red Cross magazine and ran on to a couple of verses that startled me, inasmuch as I had experienced the exact converse of the idea therein expressed, while acting as Corporal of the Guard

last winter. It was bitter cold, about 30° below, and I had just changed reliefs. The man who had been put on turned to me and said, 'It must be cold on board ship tonight.' Here are the verses, called 'Sympathy,' written by a stoker on one of His Majesty's ships:

'The middle watch. A wicked night
With storm and driving sleet:
A grim destroyer fights her way
Through breaking seas and blinding spray
Alert and ready for "the day"
That's promised to our Fleet.

A gun's crew standing by their gun
The spray completely drenches;
They stick it out — they do at sea,
And one man to his chum, says he:
"What a cold bitter night't must be
For fellows in the trenches."'"

What are the results of these unique conditions? One will note in a good company and regiment a group consciousness, a spirit which is something like a class spirit at college. Also one will see young men heretofore debonair and gay, who suddenly, at the imposition of some responsibility, put on gravity and dignity with their chevrons. Of course one will find the jokesmiths who refuse to look at anything seriously, but even these are many times more serious than anyone imagines. Kipling spoke from no immature experience when he said, "The backbone of the Army is the non-commissioned man." There are many latent qualities in the human heart that only danger and pain and responsibility can draw forth.

Winifred M. Letts, writing from an extended experience, in the lines "To a Soldier in a Hospital" has admirably stated this unwonted maturity of mind and soul. I quote but two stanzas:

"Yes, you wore courage as you wore your youth
With carelessness and joy.
But in what Spartan school of discipline
Did you get patience, boy?
How did you learn to bear this long drawn pain
And not complain? . . .

Greybeard philosophy has sought in books
And argument this truth,
That man is greater than his pain, but you
Have learnt it in your youth.
You know the wisdom taught by Calvary
At twenty-three."

Another result of the army life is the loss of one's individuality to a large degree. A man must lose his life to find it in the life of the Army. One who refuses to become a cog in the machine causes the whole mechanism to bump and jar in proportion to the importance of his position. Team work is paramount. Individualism must be laid away.

Because of the foregoing effects of the army and navy life upon the men, it will be noticed that many men quite naturally lose their initiative and are content to remain as privates or seamen. I was connected with a military organization one summer in which I knew several scores of men who were content to be privates. However, the next summer these same men, when offered the opportunity of competing for officerships, entered into the project with enthusiasm and the great majority are now officers, many holding captaincies. Many times the loss of initiative is what Paul terms learning "in whatsoever state I am, therein to be content," but in other cases it is a growing leanness of soul, a sort of mental and spiritual anemia. This will be noted oftenest in privates, for it is quite remarkable how even the smallest officership will cause a man to take interest in his work. Advancement and enthusiasm for the work often go together.

Men in the service in a great measure forego ambitions to secure the wealth and positions of civilian life. But it is also to be remembered that there is a wealth of military life measured not in dollars and cents but in the bars on a man's shoulders and in the authority with which he is vested.

What is the task of the Christian minister in such a situation? It certainly is not to reproduce in an army camp civilian normal life. Rather, it is to make adequate the environment in which the soldier or sailor must live abnormally for a season, in order that his mind, heart, and soul may be fed and may develop.

One of the first things to be observed about Christian work in the Army and in the Navy is the necessarily fragmentary and fugitive nature of the effort. There are no long-continued contacts. The men are "ships that pass in the night." There is rarely any normal church life. Hardly ever is there any regular Christian giving or attempt at it. Communion services are not always available to the soldier or sailor. While in civilian life many lay workers are used on committees and in other cooperative ways, there has not been in the past much lay religious initiative among enlisted men or attempts at the cultivation of it. This is largely due to the pressure under which the men work and the shortness of the time they spend at any one post.

Group consciousness has always lent itself to high idealism when men have been able to furnish the ideals. The battle cries of the past, such as "For God and St. George," are but the crystallization of the ideals for which the men-at-arms of other days fought. These men who are seeking inspired leadership must find it. Leadership need not necessarily take the form of initiative and carrying on a movement oneself. One of the finest sorts of spiritual guidance is accomplished when one is able to give an idea to another or others and to see him or them work it out

in its completeness, and adopt it as his or their own. One of the tasks of the Christian ministry today is to furnish ideas and ideals upon which the group consciousness of men in the service can feed and find guidance.

The minister to our forces must show that the loss of individuality in itself is not an evil thing. Discipline is no more nor less than a mental attitude, which shows that a man understands the relationships of team work when he quickly and cheerfully obeys an order. Part of the minister's work is to show men in the service that perfect obedience to law really brings the largest liberty.

Finally, the attitude of seriousness and unwonted maturity which one may see in the men of all arms of our service is rather to be encouraged than otherwise. Men, real men, are born and reared for the hour of crisis. The greatest joy that can come to any man is the sober realization that he is doing a man's job in the right way.

These mentioned are but a few of the characteristics of the lives of our men who stand watch on sea and land. You who go to serve must also go to study.

"Ambassador of Christ you go
Up to the very gates of Hell,
Through fog of powder, storm of shell,
To speak your Master's message: 'Lo,
The Prince of Peace is with you still,
His peace be with you, His good-will.'

Then God go with you, priest of God,
For all is well and shall be well;
What though you tread the roads of Hell,
Your Captain these same ways has trod.
Above the anguish and the loss,
Still floats the ensign of His Cross."

WINIFRED M. LETTS.

CHAPTER VI

WHAT IS A POINT OF CONTACT?

This term has a different meaning to different persons and a different meaning to the same persons in varying situations. There is no inherent necessity for, nor virtue in reducing our several conceptions of the meaning of "a point of contact" to uniformity. The danger is that points of contact will be considered as only those rare situations in which one is himself forced to speak of the central message of the Christian religion. In a given situation some men may find many points of contact, while to others on the staff the place may be desert and the time far spent.

Points of contact are largely matters to be dealt with in the consideration of one's own willed, conscious determination to win men to a rational and vital faith in Jesus and to get them to live and express their religion according to the principles He taught and lived. Personality will be developed, contacts will be made or discovered, spiritual life will be deepened when we get down deep in our lives the will to win men, the will to befriend men, the will to rescue men, the will to reestablish men in their own religious life with God. In any ultimate statement we must turn to the will for the solution of most of our troubles. He that willeth to do God's will shall know. It all depends on *how much one wants to do it.* Once I could not paint signs nor make shelves or benches, but when I really wanted to do these things enough to put effort into my work, I found I could do both fairly creditably.

The testimony of scores of deeply spiritual and successful personal evangelists has been that at first it was seemingly impossible to do hand-to-hand Christian work, but that later it became possible. The wish always becomes a reality when men will that it shall. "They therefore can who will what ought to be." "If any man willeth to do his will he shall know of the teaching whether it is of God, or whether I speak from myself." Likewise if any man willeth to touch the lives of men in a personal, intimate way, to bring to bear on their lives the message of the Evangel, and to seek to get them to decide to live out its principles, he shall find or create such opportunities and contacts in the most untoward situations. The plenitude or scarcity of points of contact is in most cases a matter of the genuineness and intensity of desire, the knowledge one has of the saving power of God and of His plan of salvation as revealed bit by bit in the books of the Bible, the love one has for the men with whom he works and the consistent cleanness and honesty of one's own life.

Points of contact do not depend on superficial "things in common"—cigarettes and social glasses, likenesses in education, similarity of environment, equality of social rating, or sameness in speech or color. Points of contact are not technical situations in which alone one is supposed to grapple with men for the salvation of their souls. We turn from a term which has become somewhat crystallized, to find that those who are getting results for the Kingdom are crowded with potentialities for soul diagnosis, with possibilities for soul healing, and with opportunities for laying before men, in a sane and rational way, the Magna Charta of the Kingdom of God as set forth by Jesus in the Sermon on the Mount. We find they never lack occasions for presenting Jesus as a living, personal, ever-present friend.

Men will answer to this that if points of contact are so

plentiful, and if almost any situation can be turned into an occasion for a personal religious interview, then in a camp of thousands of approachable men the burden of the work and the urgency of the need will be more than any earnest worker could bear up under. Not at all! We suggest that one who makes a close and discerning scrutiny of the Scriptures will find in them the clear and convincing evidence that God has a plan for every life, and if for every life, then for every day. To many men God evidently has no wish that we should speak. However, the danger is that we shall not be willing, or if willing, not prepared, to speak to the many for whom He has a plan that we should speak. Seldom indeed do you meet an earnest winner of men who will affirm that he has spoken to all those concerning whom he has had a burden laid on his mind. If we introduce the will of God solution for life and put our lives under the guidance and direction of God, we alleviate the strain and nervousness, while by constant preparation — the practice of the presence of Jesus — and by continuing instant in prayer, we may each be ready to do His will and redeem the time that would otherwise pass devoid of all spiritual fruitage.

CHAPTER VII

HOW TO BEGIN AND OF WHAT TO BEWARE

How to Begin

How, then, may we begin such a ministry? A close scrutiny of the personal ministry of Jesus and of our best personal evangelists gives us some practical suggestions as to how this work is to be done.

1. As far as possible conduct the interview yourself with the man alone, selecting the line of argument. Napoleon chose his own battlefields.

2. Get a point of contact.

3. See what the man's need is — Jesus came not to call the righteous but sinners to repentance. Diagnose this need yourself — a man may deny to a physician that he is sick; the latter must determine the facts for himself.

4. Avoid argument. Do not discuss comparative or relative merits of different religious systems and the value of your own — this often ends in heated argument.

5. Put to your man these four tests as you talk with him. Watch to see if he rings true on each one.

   a. Purity. And if thy right eye causeth thee to stumble, pluck it out, and cast it from thee.— Matt. 5:29.

   b. Honesty. If therefore ye have not been faithful in the unrighteous mammon, who will commit to your trust the true riches? — Luke 16:11.

c. Unselfishness. So therefore whosoever he be of you that renounceth not all that he hath, he cannot be my disciple.— Luke 14:33.

d. Love. This is my commandment, that ye love one another, even as I have loved you.— John 15:12.

6. Show the way out of the special difficulty, no matter what it costs the man.

7. Bring your man to a point of decision and action, if possible.

8. Start him on the new life.

a. Teach him real Bible study, read with him, and get him to take up the morning watch.

b. Help him to know and utilize the power of prayer, especially intercessory prayer for others.

c. Show him how to overcome temptation. If you do not know how yourself, today is the time to learn.

d. Start him on some daily service for others, where he will not be mentioned and from which no glory may come to him.

Things of Which to Beware

In the work of expert friendship we have all recognized situations and attitudes and occurrences the avoidance of which in the future might well be made a matter of grave concern.

One of these matters which mars the best work is the proposition of merely "going through the motions." By this we mean merely staging religious meetings, a crowd for which can be gotten by a few clever tricks in advertising. If we have religious meetings and Bible classes devoid of the warmth, vigor, and beneficent influences of the Christian religion, are we not just going through the motions, the mechanics, the technique of religious work? There is

reality in Christian living and in Christian teaching. Why can we not all find it? "If *any* man willeth to do his will, he shall know of the teaching, whether it is of God, or whether I speak from myself."

Neglect to follow up work after large meetings is exceedingly dangerous. The harvest must never be ungarnered. Men after religious experiences are generally leadable and teachable; here, then, is an opportunity for befriending men in a time when friendship knits hearts quickly together.

The idea that we cannot do good work when we are tired is much abused. Any effective man must in the nature of things do much of his best work when he is tired. Expert friendship in winning men to become sincere followers of Jesus demands inevitable preparedness to respond to any S. O. S. signals at any time from any one. Faith in the existence of unseen sources of power, and the ability to tap such unseen sources, are necessary to effective Christian friendship.

One of the most insidious leakages of spiritual reserve comes through what we may term the habit of disassociating oneself from the staff or organization to which one belongs when it comes under fire. Much good work is often done by letting the blow fall on us. By remedy instead of justification and recrimination in regard to an error made by ourselves or our associates we can often not only placate a nervous, irritable man, but also present to him a revelation of how a disciple of Jesus acts when points of consistency, honesty, and honor in small details are at stake. The ministry to suspicious people is a large one. It allays gossip and is antiseptic to the poisons of discontent and fault-finding.

CHAPTER VIII

EXPERT FRIENDSHIP THE KEY TO METHOD IN PERSONAL EVANGELISM

As we approach the topic of the secret of method in personal evangelism we stand on holy ground. We attempt to peer back into the past, to scrutinize the lives of the saints who were servants of God and friends to men. We seek to discover the sources of their power, the secret of their success, the motive of their endeavors.

There have been many attempts to characterize the ministry of Jesus. But there is none which approaches in its simplicity and comprehensiveness the single sentence from the pen of a modern seer: "Jesus of Nazareth was a private person in search of a friend." Herein is the essence of all real personal evangelism.

No less simple and comprehensive is John's summary of the method by which our Lord accomplished His ministry of expert friendship. "The law," he says, "was given by Moses, but grace and truth came by Jesus Christ."

The motive for personal evangelism must be one of love. By this is meant a desire, a yearning, a compelling, constraining emotion, a passion which executes with grace and kindness the choices of the will, and which causes one to direct the resources of spirit, mind, body, and material treasure for the benefit, guidance, and material and spiritual well-being of others, and all this without thought of reward to self.

The motive of such service can never be to glorify any organization, however worthy; or to be known as an effective Christian worker; or to lose one's life in service, just in order that one may find it again in a more profitable sphere. Such work should never be used as a means of propagating one's own bizarre or naïve ideas of religion. The motive must never be for purposes of winning men to one's own personality, no matter how attractive. The men for whom we work must be so acquainted with Jesus that they will become *His friends.*

The Evangel which has done and will continue to do the greatest good in the lives of men is typified by love and grace, by kindness and by poise, rather than by sternness and rigidity, by the martinet spirit, or by "pep." Straightforward directness and spiritual discipline have their place, but often brusqueness in religious matters and harshness in one's touches with men reveal a spiritual leanness devoid of that warmth and generosity which will cause others to respond and expand in their spiritual lives. Many are able to diagnose soul diseases, but are unable to heal them.

"Have this mind in you which was also in Christ Jesus." "The kingdom of God is not eating and drinking; but righteousness, and peace, and joy in the Holy Ghost." The antitheses of righteousness, peace, and joy are sinfulness, nervousness, and unhappiness. If the gospel reposing in us lacks sufficient efficacy to rid us of indispositions of soul, can we rid others? We can only give what we ourselves possess. Henry Drummond, in his paper on love, "The Greatest Thing in the World," shows the havoc wrought by ill-temper. The following quotation will convince one that all such elements must never be included in the Evangel to whose tenets we seek to get other men to subscribe.

"The peculiarity of ill-temper is that it is the vice of the virtuous. It is often the one blot on an otherwise noble character. You know men who are all but perfect, and women who would be entirely perfect but for an easily ruffled, quick-tempered, or 'touchy' disposition. This compatibility of ill-temper with high moral character is one of the strangest and saddest problems of ethics. The truth is, there are two classes of sins — sins of the *body* and sins of the *disposition*. The Prodigal Son may be taken as a type of the first, the Elder Brother of the second. Now society has no doubt whatever as to which of these is the worse. Its brand falls, without a challenge, upon the Prodigal. But are we right? We have no balance to weigh one another's sins, and coarser and finer are but human words: but faults in the higher nature may be less venial than those in the lower, and to the eye of Him, who is Love, a sin against love may seem a hundred times more base. No form of vice, not worldliness, not greed of gold, not drunkenness itself, does more to un-Christianize society than ill-temper. For embittering life, for breaking up communities, for destroying the most sacred relationships, for devastating homes, for withering up men and women, for taking the bloom off childhood — in short, for sheer gratuitous misery-producing power, this influence stands alone. Look at the Elder Brother, moral, hard working, patient, dutiful — let him get all credit for his virtues — look at this man, this baby, sulking outside his own father's door. 'He was angry' we read, 'and would not go in.' Look at the effect upon the father, upon the servants, upon the happiness of the guests. Judge of the effect upon the Prodigal — and how many prodigals are kept out of the kingdom of God by the unlovely character of those who profess to be inside! Analyze as a study in temper, the thunder-cloud itself as it gathers upon the Elder Brother's brow. What is it made of? Jealousy, anger, pride, uncharity, cruelty, self-righteousness, touchiness, doggedness, sullenness — these are the ingredients of this dark and loveless soul. In varying proportions, also, these are the ingredients of all ill-temper. Judge if such sins of the disposition are not worse to live

in, and for others to live with, than sins of the body. Did Christ indeed not answer the question Himself when He said, 'I say unto you, that the publicans and the harlots go into the kingdom of heaven before you'? There is really no place in heaven for a disposition like this. A man with such a mood could only make heaven miserable for all the people in it. Except therefore, such a man be born again, he cannot — he simply *cannot* — enter the kingdom of heaven. For it is perfectly certain — and you will not misunderstand me — that to enter heaven a man must take heaven with him.

"Now there is nothing that a Christian has to take more trouble to eradicate forever from his being than ill-temper. It requires the struggle of years — perhaps of a lifetime: but it has to be done. *It must be done.*"

Does not the above sufficiently illustrate what we mean when we suggest that the Evangel we wish to propagate should be typified primarily by grace and love incarnated in human beings, and that pugnacity, quarrelsomeness, ill-temper, brusqueness, and quickness to say sharp and cutting things, should be clearly recognized as unchristian in the workers as well as in the ones with whom they work? "The fruit of the Spirit is love, joy, peace, longsuffering, kindness, goodness, faithfulness, meekness, self-control: against such there is no law."

In the consideration of the Evangel or Gospel to which we seek to get other men to subscribe, we suggest that it should call unmistakably for an expression of itself in deeds of courtesy, generosity, and kindness, initiated by thoughts of sincere appreciation of the needs and comforts of others and not initiated by considerations of self-advantage. This is what John meant by grace.

And as we study the lives of the saints who followed Jesus, we find first of all that they were true gentlemen. If they were working on your staff and on mine they would work

in harmony. In order that personal evangelism through friendliness may come not only to flower but to fruitage, there must be that freedom from persecution, annoyance, and argument over settled details which will leave the minds of all clear for spiritual reflection. Men who sally forth on soul quests need the peace of God which passes understanding in their own lives, for the minds and hearts of the men of our generation are sorely disturbed. There is all the more reason for the cultivation of genuine courtesy and staff harmony. It is well for us often to measure our lives by the standard of "A Christian Gentleman."

"He is above a mean thing. He cannot stoop to a fraud. He invades no secret in the keeping of another. He betrays no secret confided to his keeping. He never struts in borrowed plumage. He never takes selfish advantage of mistakes. He uses no ignoble weapons in controversy. He never stabs in the dark. He is not one thing to a man's face and another behind his back. If, by accident, he comes in possession of his neighbor's counsels, he passes upon them an act of instant oblivion. He bears sealed packages without tampering with the wax. Papers not meant for his eye are sacred to him. He invades no privacy of others, however the sentry sleeps. Bolts and bars, locks and keys, hedges and pickets, bands and securities, notices to trespassers, are none of them for him. He may be trusted alone, out of sight, near the thinnest partition — anywhere. He buys no offices, he sells none, he intrigues for none. He would rather fail of his rights than win them through dishonor. He will eat honest bread. He tramples on no sensitive feeling. He insults no man. If he have rebuke for another, he is straightforward, open, manly; he cannot descend to scurrility. In short, whatever he judges honorable he practices toward every man."

A conscious, willed effort to incarnate the grace of Jesus would be a source of power to all of us who seek to be expert friends — a grace which is an attitude of friendli-

ness, genuinely kind and respectful of all, never patronizing nor flippant to even the most simple.

A professor from one of America's proudest universities serving in one of our huts was cleaning up the floor. A very wealthy college man in uniform saw him and was struck by the humble service. They engaged in conversation which issued in religious conviction on the part of the student soldier. The grace of Christ dwelt in the professor richly; he cleaned the floor differently from the way the student had ever seen any one else do it. He was forced to say, as was said so long ago about Jesus, "We never saw it on this fashion." Christ said that he that is greatest of all shall be servant of all. Would not an incarnation of this same grace of Jesus in you and in all of us be the secret of much success in the personal ministry of rescue and of reestablishment in the Christian faith?

May we turn from the consideration of grace as one of the secrets of success in expert friendliness and examine the other quality mentioned by John as characteristic of Jesus, which has been the key to many a difficult situation and spiritual awakening — namely, the simple quality of truthfulness. "For the law was given by Moses, but grace and truth came by Jesus Christ."

When staff relationships become strained, try the tonic of absolute frankness combined with grace. A prominent religious worker, when he had just finished college, was called upon to go North to speak to a crowd of men in a small, isolated, rural community. The occasion was the death of the only son of the leading and most beloved citizen of the town. With this son a long line of noble New England people died out. Of course the hall would be crowded. The young college man sought for power and for wisdom in the Bible. This verse stood out sharply, "If thou art offering thy gift at the altar and there rememberest that

thy brother hath aught against thee, leave there thy gift before the altar, and go thy way: first be reconciled to thy brother, and then come and offer thy gift." He immediately wrote to a college mate who he knew harbored most bitter feelings against him because of secret society misunderstandings in college and explained the whole matter honestly and frankly. A beautiful letter came as a response. The bitterness was all gone, the truthfulness and honesty of the first letter issued in the union of the two old friends.

Having thus been reconciled to the brother who had aught against him, he went up and spoke from his heart to the people crowded into the town hall. When the message was ended three prominent men in the town had made that supreme decision whereby men who were formerly "inferior, consciously wrong, divided, and unhappy" become "superior, consciously right, united, and happy." This meeting was over fifteen years ago. One of these men lived a consistent, saintly life and died in the faith. The other two are now among the town's leading citizens, church-going, dealing honestly, and respected by everyone for their consistent Christian character. These men have continued "saved"; they were united in friendship to Christ and not to the speaker's diction, argument, or personality. This we suggest is a perfect example of how power can come to weak men who by truthfulness make things right.

May we add other examples of how truthfulness gives power to one's work? A little group of men in Yale University had set out to improve their own spiritual condition and to persuade men to a rational and vital faith in God as Father, and Jesus Christ as Saviour, Guide, and Friend. One night after the group had dispersed one of the men lingered to talk with the leader. The problem of temptation was discussed. The leader told in frank open fashion the truth about his own desperate fight for purity. The

unvarnished truth was revealed. When the story was ended the young college man leaned over and said: "That thing is getting me; tell me how to win. No one has ever revealed to me how terribly he was tempted. I thought I, alone, was in this situation." The simple truthful story of one man had opened another's life so that he might find a way to win. Today he is living a triumphant life and is one of the youngest captains in the National Army.

Again, in a little group of men at Plattsburg during the first R. O. T. C. in 1917, a man ventured to tell the truth about his own fight for character. The shams were thrust away. When the group broke up a young man who had played end on one of the championship foot-ball teams of the East waited to talk with the one who had spoken frankly about his struggle. Again the truth had accomplished what years of listening to lectures and mere formal companionship with Christians had failed to do. It brought about a confession on the part of the young man who waited, and a decision on his part to win to cleanness of life. Truth is one of the greatest instruments of spiritual power, both in revealing one's own battles and in disclosing to the man with whom one is working the nature of his soul-illness if such one finds. Telling the truth in love is a great eradicator of small maneuvers, a splendid clarifier of issues, a means of precipitating what might issue in a mere sparring bout of words into a grapple over the issues of life and death.

One night I sat in an army hut until the early morning listening to a man pour out his life story and his struggles for mastery over vice and selfishness. He started with considerable clouding of issues. I prayed God to give me grace enough to tell him truthfully what I thought about him and his situation. The truth was efficacious. He admitted all I had said. He then let open the gates into his soul and hour after hour he paced the floor and talked. To have

placated him and pacified him with fake notions that he was doing "pretty well" would have been unchristian. The truth worked into his soul's vitals like a surgeon's scalpel, cutting out with pain and agony the rotten, the decayed, the impure, the parasitical growths. Gladly would I have fled this scene of mental agony, but it was the hour I had prayed to see for months. "For the law was given by Moses, but grace and truth came by Jesus Christ." May we all have grace to be good listeners, and power enough to speak the truth in love. This, too, we suggest as one of the secrets of expert friendship.

CHAPTER IX

THE GOAL OF EXPERT FRIENDSHIP

In the preceding chapters we have attempted to define with some exactness the term personal evangelism, to show the nature and content of an Evangel adapted to men of the Army and Navy, and to outline some outstanding characteristics of the environment of these men as contrasted with that of men in normal civilian life. Suggestions have been made as to where and how one should begin the work of personal evangelism, what should be avoided, and how large a part grace and truth play in achieving definite results in the practice of expert friendship. It still remains for us to define the ultimate goal of our efforts.

No more subtle and fatal temptation assails any Christian leader than to make of the winning of a soul a personal triumph. On one occasion a group of seventy personal evangelists returned to Jesus after a campaign of great effectiveness. The hosts of evil had been routed. Seemingly impossible cases had yielded to a gospel of divine power, and each of the evangelists was eager to report to the Leader the size of the coterie which would in the future revolve about himself. But the Leader's rebuke was instant and unmistakable. "You have had great power and achieved notable results," He said; "nevertheless do not rejoice in the fact of a personal triumph because the spirits are subject unto you; rejoice rather that your names are written in heaven."

"Your name and mine written in heaven"—not emblaz-

oned abroad on earth, associated with the men whom we can see, but in heaven where no earthly eye can see; simply one name among many on the long honor roll of those who gave themselves for a great common cause, who, effacing self, were the humble instruments in introducing men to a divine power without themselves, and who then quietly withdrew, leaving these men rooted and grounded in God. For "Neither is he that planteth anything, neither he that watereth; but God that giveth the increase." There is no surer test of whether or not we have reached the goal of expert friendship than our answer to this question: "To what or to whom have the men with whom we worked been won?" — to ephemeral creature-comforts like light, heat, and sociability — or to ourselves — or to Christ? What would happen if the creature comforts associated with our building should be suddenly wiped out, or if you or I should be called elsewhere? Would the structure stand because founded on a personal relationship to Christ, or would it fall because rooted in such unstable soil as things or human beings? When once the actual connection between a man and God has been made, our task is done. The sublimest example of faith which the world has ever seen, in the words of Dr. Alexander McKenzie, was when Jesus dared to leave His whole cause for its success or failure in the hands of twelve men, nearly every one of whom proved false a few hours before He went away. But the contact with God had been made by all but one in the three years of expert friendship which He had lived with them, and He knew He could not ultimately fail.

The goal of expert friendship in any army or navy camp is first of all the discovery of transformed lives who know this touch with God and the stirring up of the gift of personal evangelism that is in them — for every genuinely transformed life is also potentially a transforming one. The next

step is the banding together of these men to win the untransformed. In each company men must next be discovered, or transformed, and in like manner united as in the original parent group. Whatever be the name under which these groups operate — Comrades in Service, Bible Reading Groups, Philips and Andrews, Mobile Y M C A's, Y M C A extensions — their ultimate object is the same: to form a nucleus, which, "having salt in itself," shall preserve without the necessity of superimposed leadership the best traditions of the company, and shall be a living witness to the attractiveness and wholesomeness of genuine Christian living. This was the simple aim of the most famous group of expert friends history records, a little body of twelve men, who gathered about a Leader nineteen centuries ago, and transformed a world.

PART II

THE PRACTICE OF FRIENDSHIP

I gave My life for thee,
My precious blood I shed,
That thou might'st ransomed be
And quickened from the dead;
I gave, I gave My life for thee,
What hast thou given for Me?

My Father's house of light,
My glory circled throne
I left, for earthly night,
For wanderings sad and lone;
I left, I left it all for thee,
Hast thou left aught for Me?

I suffered much for thee,
More than thy tongue can tell,
Of bitterest agony,
To rescue thee from hell;
I've borne, I've borne it all for thee,
What hast thou borne for Me?

And I have brought to thee,
Down from My home above,
Salvation full and free,
My pardon and My love;
I bring, I bring rich gifts to thee,
What hast thou brought to Me?

FRANCES R. HAVERGAL.

CHAPTER I

FIVE OUTSTANDING FEATURES

1. Expert Friendship through the Ministry of Ideas Rather Than Sensations

Be ye transformed by the renewing of your mind.— Rom. 12:2.

Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.— Matt. 4:4.

So then I of myself with the mind, indeed, serve the law of God; but with the flesh the law of sin.— Rom. 7:25.

For he that soweth unto his own flesh shall of the flesh reap corruption; but he that soweth unto the Spirit shall of the Spirit reap eternal life.— Gal. 6:8.

Finally, brethren, whatsoever things are true, whatsoever things are honorable, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things.—Phil. 4:8.

"Low pleasures — these vices come from the need of escaping *ennui* in moments of leisure, and in escaping from it through sensations and not through ideas."— Condorcet.

Drill, fatigue duty, work in the trenches or in the camp, is deadening. A soldier comes in fagged in mind and body. He must have something to break the *ennui*. This can be done in two very different ways, by sensations or by ideas. The former are always at hand, and a man tired out is in the

most favorable condition to yield to them. He wants fierce, quick relaxation. The sensations produced by narcotics, stimulants, sex in artificial contexts, the excitement of gambling — all relieve for the moment, but inevitably result in unfavorable reactions. This is relief through dissipation of energy.

There is another and very different form of relief, that which comes through the refreshment and comfort furnished by great ideas — the ideas that cluster about patriotism, religion, home ties, true womanhood, comradeship, and honor — whether expressed in music, in poetry, or in prose. To let higher emotions flow through and wash out the weariness and the uncleanness of the mind and soul is to know the rest and peace of God which passes understanding. This is relief through re-creation.

True expert friendship to soldiers and sailors will always concern itself with the latter form of relief — that of ideas — rather than with the former. It is not a question of the right or wrong of sensations. The reason is far more fundamental. A ministry through sensations costs the minister himself relatively nothing. It is impersonal, and true friendship can never be impersonal. The ministry through sensations requires small preparation and has small permanent results, simply because it costs so little. It is always at hand, easy to prepare and easy to dispense. Any appeal to the sex instinct in artificial contexts, to physical appetite, to the sensation of covetousness, as in gambling, takes its toll not out of the giver but of the receiver. I can distribute sweets or narcotics or stimulants, or appeal to the sex instinct in artificial contexts, or hand a pack of cards to a group of men and go my way, without a further thought or drain upon myself, having paid the price of their entertainment and relaxation out of the dissipation of their own energies. It is somewhat like inviting a group of friends to a house party

and then asking them to foot the bills. Such a ministry through sensations is, at its best, the dispensing of "canned friendship"—goods prepared by others. It is the same sort of dodging of personal responsibility which the rich society lady makes who farms out her children to a boarding school or to private tutors, that she may not be troubled with their upbringing.

A genuine ministry through ideas, on the other hand, must always be intensely personal. It costs the actual life of the minister really to interpret a great idea like sacrifice or steadfastness or true womanhood to men. It costs, and it costs tremendously, and just because it costs life the results are large. Such a ministry takes its toll, not out of the receiver but of the giver. The minister of ideas does not take from other men by dissipation of their energies, but he builds them up in a genuine act of re-creation through the infusion into their lives of a dynamic fed from his own life blood.

Men are ever hungry for ideas and for personal friendships which build up. They are soon wearied and sated with the monotony of the drain of sensations upon their powers. Experience shows that the two ministries do not exist side by side for any length of time. There is a constant temptation to the minister to substitute sensations for ideas because of the smaller cost to himself. Yet it is a significant fact that when the two are offered side by side those who are being ministered to will invariably choose ideas.

Upon this fundamental principle of a ministry of ideas rather than of sensations the war work of the Association is built up. In the buildings, in place of pictures which appeal to the sex instinct in artificial contexts, will be found such portrayals of true womanhood as "The Letter to Mother," "Mizpah," and "Breaking Home Ties." The pro-

gram of the Association is made up of stunts which challenge rather than charm, of games which depend upon skill rather than chance, and of ideas which remake men — like home, nation, God, service, sacrifice, courage, steadfastness — rather than of appeals to sensations, which fascinate for the moment and ultimately dissipate power.

2. Expert Friendship Through Direct Personal Appeal

And I say unto you, Every one who shall confess me before men, him shall the Son of man also confess before the angels of God.— Luke 12:8, 9.

What man of you, having a hundred sheep, and having lost one of them, doth not leave the ninety and nine in the wilderness and go after that which was lost, until he find it? — Luke 15:4.

Go ye therefore, and make disciples of all the nations.— Matt. 28:19.

And Jesus said unto them, Come ye after me, and I will make you to become fishers of men. And straightway they left the nets, and followed him. And going on a little further, he saw James the son of Zebedee, and John his brother, who also were in the boat mending the nets. And straightway he called them: and they left their father Zebedee in the boat with the hired servants, and went after him.— Mark 1:17, 20.

I pray thee therefore, father, that thou wouldest send him to my father's house; for I have five brethren; that he may testify unto them, lest they also come into this place of torment.— Luke 16:27, 28.

Knowing, therefore, the fear of the Lord, we persuade men.—II Cor. 5:11.

There are two theories about the best method to use in an effort to win men to a rational and vital faith in God and Christ. One is what may be termed the unconscious

influence theory: that one's presence and service without the direct approach will do more than anything else to induce men to become consistent believers. There is a powerful spiritual uplift that comes to men through such an unconscious influence emanating from a true Christian life. But most men need patient explanation; they desire to know why and how men can live the Christian life. Without the direct intimate appeal, this cannot be explained. If one does not speak directly and to the point when he feels that it is God's will that he should so speak, how are men to face a diagnosis of their own condition as others see it? The great danger of relying on the power of influence through conduct alone is that one will never speak, but be content to use his unconscious influence only. Should not one always bear in mind that he is a representative of Jesus Christ and can speak as such? The personal influence of any one is beggarly beside the riches of Christ, which even the most timid person can explain if he himself believes. You will remember the reproach that Christ Himself suggested would come on those who merely lived in His presence but themselves did not aid. "And one said unto him, Lord, are they few that are saved? And he said unto them, Strive to enter in by the narrow door; for many, I say unto you, shall seek to enter in, and shall not be able. When once the master of the house is risen up, and hath shut to the door, and ye begin to stand without, and to knock at the door, saying, Lord, open to us; and he shall answer and say to you, I know you not whence ye are: then shall ye begin to say, We did eat and drink in thy presence, and thou didst teach in our streets; and he shall say, I tell you, I know not whence ye are; depart from me, all ye workers of iniquity" (Luke 13:23–27).

Many evade the direct personal appeal because of the reproach it may bring on them for their own inconsistencies.

By use of the direct personal appeal one can make his message unmistakably clear, puzzling questions can be cleared up, and a great deal about prayer and Bible study and the growing richness of Christian living can be explained to men who would otherwise see only through a glass, darkly. Utter frankness, simplicity, and good will will do more to cause men to understand what Christianity is than will years of silent conduct, although it goes without saying that words, without the life of honesty, love, and chastity behind them, will avail nothing. Both are necessary. "Whosoever shall call upon the name of the Lord shall be saved. How then shall they call on him in whom they have not believed? and how shall they believe in him whom they have not heard? and how shall they hear without a preacher?" (Rom. 10:13, 14).

All work is judged by its fruits, and no Secretary in an army or navy camp, surrounded by comrades exposed to greater physical risks than himself, will long continue in a passive task of simply a "service" nature, unless it issues ultimately in results unmistakably worth while. The men at arms about him have many "spots of color" in their lives — opportunities for heroism, danger, fighting, the mastery of the soil in hard physical labor. These are denied him. If, however, when the companies march by his hut or when the casualty lists arrive from overseas, his eyes fall upon several men whom he has been privileged to introduce to Jesus Christ and who he knows have from weak men been made strong, and have started a life of Christian discipleship through his efforts, that — and that alone — will fully compensate for the lack of the more martial things.

Let it not be said of us that, "As thy servant was busy here and there, he was gone. And the king of Israel said unto him, So shall thy judgment be; thyself hast decided it" (I Kings 20:40).

3. Expert Friendship through Personal Example

I in them, and thou in me.— John 17:23.

And it came to pass, as he was praying in a certain place, that when he ceased, one of his disciples said unto him, Lord, teach us to pray.— Luke 11:1.

The things which ye both learned and received and heard and saw in me, these things do.— Phil. 4:9.

Wherefore if meat causeth my brother to stumble, I will eat no flesh for evermore, that I cause not my brother to stumble.— I Cor. 8:13.

All things are lawful for me; but I will not be brought under the power of any.— I Cor. 6:12.

We are dealing with a body of men who consciously or unconsciously are on a quest for ideals. They must find them among themselves, their officers, or those who serve them in other ways. Now that we are to represent Jesus Christ to the men in the service, we have the tremendous responsibility of living well the Christian life ourselves.

Necessarily there must be a lot of work on the Sabbath in an army or navy camp, but the Association as a rule has thought it wise to stage no features on that day except the services of the Church.

The question of tobacco will inevitably come up to any Army Secretary. Soon after war was declared the Secretaries in this country were requested by the War Work Council not to use tobacco, because competent authorities have proved that its use is on the whole detrimental. Of course smoking is fairly common in the Army, but the stalwart example of a few healthy men who refuse to become the victims of any habit is very stimulating to those who have not smoked before and enables them to resist the suggestion of taking up the practice.

There are many things in the Secretary's personal life which men notice and copy, which consequently it is well to cultivate. The Secretary may have the picture of some good woman in the Testament that he carries in his pocket. This has encouraged hundreds to paste their wives' or mothers' or sweethearts' pictures in their Testaments and to carry them with them. The Secretary may mark his Bible; this example will also be copied, and by marking the Scriptures many come to discover the true riches therein.

Kneeling to pray at night, quietly and unostentatiously, and offering silent grace before meals, will encourage others to do the same.

Many Secretaries keep a prayer list, in order that they may not overlook the objects of their intercession in the midst of their many duties. This has encouraged enlisted men to do the same. Then, too, faithfulness in attending services and taking communion will encourage and suggest it to others. So will the practice of systematic giving of money for worthy charitable and religious causes, even though the gifts be small. Simple, straightforward confession of one's religious ideals and moral convictions should not be neglected. No one can measure the spiritual results in the American Army of the confirmation of General Pershing at the front and of President Wilson's words on religion. The worker cannot neglect the sources of his own power. Habits of chivalry, courtesy, sending a regular letter home, are all matters which are propagated in a singular way by example. In fact, does it not come down to this with us who seek to be the ministers of Jesus to our forces on sea and land: a man must incarnate what he wishes to inspire.

4. Expert Friendship through Uniformity

For though I was free from all men, I brought myself under bondage to all, that I might gain the more . . . to them that are under the law, as under the law, not being myself under the law, that I might gain them that are under the law.— I Cor. 9: 19, 20.

They made me keeper of the vineyards; but mine own vineyard have I not kept.— Sol. Song 1: 6.

Wherefore it behooved him in all things to be made like unto his brethren, that he might become a merciful and faithful high priest in things pertaining to God.— Heb. 2: 17.

And when the king came in to behold the guests, he saw there a man who had not on a wedding-garment: and he said unto him, Friend, how camest thou in hither not having a wedding-garment? And he was speechless. Then the king said to the servants, Bind him hand and foot and cast him out into the outer darkness; there shall be the weeping and the gnashing of teeth. For many are called, but few chosen.— Matt. 22: 11–14.

The position of a War Work Secretary in a camp is a complicated one, in that he is not directly under army control, and the fact that he is connected with religion makes him especially liable to scrutiny. Men often have higher ideals for their leaders than the leaders have for themselves. The habits of an army camp are surprisingly uniform. If the Secretary does not conform to the regulations in most matters of daily life, he will of course be exceedingly conspicuous.

The minister to our forces is likely to fall short, to some degree, of the full sacrifice which is being borne by the soldier or sailor. This should cause him some searching of heart, to see how nearly he can reach his maximum in rendering service.

Many men unwittingly, a few deliberately, allow them-

selves exceptions in dress when the staff have decided on a uniform rule. Carelessness or selfishness should not creep in to spoil a uniform plan which works out best for all concerned. Men will do well to keep their hats on when outdoors, to be sure their buttons are on and buttoned, that they keep their hands out of their pockets, and that they are shaven and as neat and trim as an officer. Soldiers note these things in an army camp, and the Christian man should be faultless in all little matters which require only thoughtfulness and observation. Let no one be afraid to throw aside his own personal desires; the good of all and the success of all require adherence to the plans of wise leaders. Tardiness to meals and the abuse of passes should be carefully watched and avoided by each man. Late rising and poor housekeeping are evils of which Christian Association workers must be innocent in the Army or Navy. Gum chewing and rough-housing must not be among the workers' habits, for a Y M C A worker or a chaplain is watched more carefully perhaps than any other person in the camp. The attempt to pass as military men by leaving off the Y M C A insignia often leads to embarrassment with both officers and men. All ought to be able to know at a glance the Y M C A type, distinct in uniform from officers and enlisted men, each man the same clean-cut, consistent Christian gentleman, dressed as the other and possessed of the same courtesy, patience, poise, and good will. Real consideration for our task may well cause grave concern over all these matters, which are likely to be slighted by civilians.

Some test questions which may come to an Army Secretary are these:

a. Are you presentable to be sent to meet the Colonel or General in command, or to deal with him if he should come into your building?

b. Are you presentable to meet the chaplain, who is a commissioned officer and who must be neat?

c. Are you presentable to meet those whom we represent and upon whose generosity our work depends?

d. Are you in shape to be sent at once to meet a patient in the hospital whose condition may be extremely critical?

e. Are you presentable to meet some member of an ecclesiastical body who may or may not be antagonistic to the Association?

f. Are you presentable to meet the soldiers for whom you live and move and have your being as an army Christian worker, and who are risking their lives to defend their homes and your home? Do we reverence the souls of these men? Does "the love of Christ constrain us" to minister unto them?

If one *desires* sufficiently to meet such tests, he can do so. Whenever a man puts a certain spirit into his own personal appearance or into selling a stamp, or sweeping up the floor, or cleaning out a stove, men will realize that Christ dwells in the heart of such a man.

5. Expert Friendship through Sacrifice

If any man would come after me let him deny himself, and take up his cross, and follow me.— Matt. 16:24.

Because to you it hath been granted in the behalf of Christ, not only to believe on him, but also to suffer in his behalf.— Phil. 1:29.

To be quixotic is one thing, to be Christian is another. The first calls for a useless expenditure of energy and life for foolish or unworthy purposes, the other demands a willingness and a readiness to spend life and wealth and opportunity for ease and comfort, for wise and unselfish purposes.

Two ideas should permeate thoroughly the souls of all Christian workers: one is that it costs — costs tremendously — to save the lives and minds and souls of men; and secondly, that the soul of even the meanest man is worth any price which God calls upon us to pay for it.

There is a law, as yet indefinitely stated but surely existing, which holds that spiritual leadership depends on equality of sacrifice. Paul realized this when he said, "I count all things to be loss . . . that I may gain Christ, and be found in him, not having a righteousness of mine own, even that which is of the law, but that which is through faith in Christ, the righteousness which is from God by faith: that I may know him, and the power of his resurrection, and *the fellowship of his sufferings,* becoming conformed unto his death."

Well-fed, well-dressed members of the clergy, or of the Christian Association, if they have made no sacrifice equal to or greater than the sacrifice made by soldiers or sailors to whom they minister, have very little to offer to men under shell fire. A man needs to consider very carefully before he asks for exemption from military duty in order to do religious work.

From one staff a young man enlisted, feeling it was his duty to let older men take his place in the Y M C A huts and that he should bear his share in the fighting line. Many urged against this action, saying that he was needed in Y M C A work. This verse stood out as the Secretary sought to answer his friends' objections: "He steadfastly set his face to go to Jerusalem." Jesus went into the zone of danger, conscious of the fact that temporarily his ministry would be limited, knowing that in all likelihood death would not be far distant. He steadfastly held to His plan. No doubt Young Men's Christian Association Secretaries and the clergy of His day urged or would have urged Him to stay

where He was (Matt. 16:22), but He steadfastly set His face toward Jerusalem. Was He quixotic? The evidences of Christianity for twenty centuries answer, "No." The saying of the Master, "He that loseth his life for my sake and the gospel's, shall find it," has long ago been vindicated. Spiritual leadership depends on equality of sacrifice. Strange things happened among other members of the staff from which the young man went into the Army. Those who had not given much time to Bible reading and prayer formerly, started to search the Bible and to keep the morning watch. Men began again to say, "We never saw it on this fashion before." People understand the motive for sincere vicarious sacrifice. No one discounts for long the worth of a brother worker's entering into the atonement sufferings of Christ. When the former Secretary took his place in the barracks, men began to come and talk over with him the issues of the war and the issues of life and death. The Secretary lost his life as a Secretary only to find it again in a richer ministry. Should all do this? No. God has a plan for every life — if we find that plan we shall not miss our mounts of transfiguration.

"O Joy that seekest me through pain,
I cannot close my heart to Thee;
I trace the rainbow through the rain,
And feel the promise is not vain
That morn shall tearless be.

O Cross that liftest up my head,
I dare not ask to fly from thee;
I lay in dust life's glory dead,
And from the ground there blossoms red
Life that shall endless be."

Who would say that Donald Hankey or Alfred Eugène

Casalis was quixotic? They suffered and their words have power.

A teacher in a certain college had for many years taught his voluntary Bible groups that complete surrender to the will of God was the secret of supreme happiness and most successful endeavor in every line. He faced the proposition of going to a large cantonment as a Y M C A worker. His faculty were unwilling to give him the leave of absence that was necessary. He struggled to justify staying in his college and refusing what was to him a clear call to go to the camp. This was impossible in the face of what he had taught the scores of students whose lives he had influenced. He settled the whole matter. He would resign his professorship, store his furniture, give up the little home he had labored years to possess, and make plans for his wife, who was to stay behind. He gave up his life, in a way — to discover that the Spirit of God brings only good gifts to those that love the Lord. Sacrifice gives power. He was able to go out and enlist dozens of able workers and to instill in them the spiritual daring necessary for them to separate themselves from their positions and follow by faith, as seeing through a glass darkly, the beckoning hand of Jesus as He called them into the Army Young Men's Christian Association work. There is a relation between sacrifice and power to lead in the spiritual world.

A man of fifty in the Northeastern Department felt that it was God's will for him to enter the Y M C A service abroad. He talked the matter over with his family. His two sons about of college age set out to work. They sold the little homestead and the gray-haired head of the family enlisted in the work for the spiritual welfare of the soldiers. He made a sacrifice; all the hopes of years which clustered around the home farm were laid on the altar, and the sacrifice was ac-

ceptable. Wherever he goes in the army work, he spreads the knowledge of the Master's grace and power. Spiritual leadership depends upon equality of sacrifice. "If any man would come after me, let him deny himself, and take up his cross, and follow me."

Expert friendship, the art of putting the dynamics of Christian living into the hearts of men, concerns itself in a marked degree with atonement. It seems to be still true that there can be no remission of sins without shedding of blood.

Who are the men who are centers of sweetness, who are full of the light that is the light of the world? Who are they to whom men in the Army turn for ideas, advice, and for the answer to the question, "How shall a man be saved?" They are men who have lived with men and agonized with them in their sufferings and struggles. Many ministers have given up churches, the building up of whose inner life has taken years of their best endeavor; they have given up for the period of the war all the comforts of home and the good fellowship of books and kindred spirits, pouring their lives out in loving service, the best the years have brought to them. Many business men and students have done likewise, to find that beyond the threshold of sacrifice comes a wider, bigger life. There is surely a plan of God for each person, but seldom do mere utilitarian arguments of economy and efficiency hold good in a time when men are giving their lives for the abstract although vital moral principles for which we fight in this war. In no realm so much as in the spiritual does real efficiency depend on soul-searching and honest and sane self-denial.

The soldier must, willingly or unwillingly, yield his all. Listen to Rupert Brooke as he speaks of his comrades in arms:

"Blow out, you bugles, over the rich Dead!
There's none of these so lonely and poor of old,
But, dying, has made us rarer gifts than gold.
These laid the world away; poured out the red
Sweet wine of youth; gave up the years to be
Of work and joy, and that unhoped serene,
That men call age; and those who would have been,
Their sons, they gave, their immortality."

Blow, bugles, blow! They brought us, for our dearth,
Holiness, lacked so long, and Love, and Pain.
Honour has come back, as a king, to earth,
And paid his subjects with a royal wage;
And Nobleness walks in our ways again;
And we have come into our heritage."

Can any Christian worker afford to miss a share in such a heritage?

CHAPTER II

EXPERT FRIENDSHIP WITHIN THE CAMP CIRCLE INSIDE THE Y M C A BUILDING

1. Expert Friendship at the Counter

And Jesus said unto Simon, Fear not: from henceforth thou shalt catch men.— Luke 5: 10.

Men come to the counters in the huts for several reasons. They come because they are in need of something — writing paper, pens and ink, literature, stamps, information, comradeship. Many come simply because they are curious. Some come because they are invited or taken by others. Still others come because they are attracted by some personality there. The question is, whose personality shall this be — your personality or mine, or some other human's, or the very person of Jesus incarnate in us?

The men should receive at the counter the things they need — writing paper, pencils, ink, etc. If they are in search of information, their wants should be met. Their curiosity regarding the Association should be satisfied, adequately, courteously, and without attempt to aggrandize our organization. The nature and motive can be put clearly and completely, so that it is easily understandable by any man, and should be explained to all who inquire. The Army Young Men's Christian Association will bear examination and explanation, and the motive of love behind it is evidence of the indwelling of the life of God in the hearts of men.

If one is invited to the counter or building, should he not be so wisely and graciously received that he will be interested, favorably impressed, and have a desire to return? Much turns on the personal equation represented by the Secretary. He is the pivotal man. The personality which attracts men to the counter is the most important element in our work. Briefly stated — this should be the personality of Jesus incarnate in the Secretary. Here is no ordinarily courteous post-office clerk, weighing parcels, caring for letters and selling stamps and money orders; here, indeed, is not the usual type of man found at the information desk; here is not one who is merely a cordial, genial, gentlemanly friend, who advises and assists in many little ways: here is a man with the person of Jesus in him. Such a man is gentlemanly, friendly, genial, discreet, tactful, capable of confidence, to be true, but he must be also a soul physician, a partner with Jesus in the saving of men's souls. He must be able to diagnose, and through the healing influences of the Gospel, be able to cure soul maladies.

A boy in the Rhode Island Coast Artillery came to the counter for a sheet of writing paper, and turned to go. "What company are you in?" called the friendly Secretary after him. The young man stopped, turned around and became engaged in conversation. A long walk followed, a heart-to-heart talk about the things of God, and prayer under the stars by the corner of the hut. The young man had brought into his life again the steadying power of the religion of Christ. Men are ships that pass in the night. We must will to speak on the things of God. Many of the best interviews are obtained by speaking to men as they turn to leave the desk. The time is short. Never, up to the last minute of the day, should we lose our sense of responsibility and high calling. The first man who comes in in the morning and the last man at night

may be as needy as any others. Can it be that our Christian ministry depends on whether we happen to feel fresh or tired?

The strategic point in all our work is that place, formal or informal, where the individual Christian worker comes in contact with the individual needy man. For this strategic contact the matériel, the great War Work Council, and all the departments of the work exist. If we fail here, we indeed fail.

The Y M C A counter should have everything which is decent, legitimate, and attractive. Pool tables were rescued from the untoward atmosphere of saloons, and pool and billiards are respectable games accordingly. Light, music, geniality, warmth, association with kindred spirits, with which the saloon bar has attracted men so long, can be sanctified and used in the ministry of expert friendship over the Y M C A hut counter. We are fishers of men for Jesus' sake. We must use the right bait. Pamphlets which will cause the right reaction, used wisely but never promiscuously, will do much to strengthen and inform men. The saloons and disorderly houses exist and thrive because they can and do attract men. No man need sell out cheaply to bizarre or tawdry ideas — but surely we may well study any place where men congregate to see the secret of attraction and, if possible, to sanctify and regenerate the agency to the glory of God. Successful workers in Y M C A huts are doing this and constantly keeping the atmosphere of the Christian religion at the same time.

One night when a large group of drafted men was coming into camp, a Secretary was selling stamps and answering the same questions over and over again to the bewildered newcomers. A young lad watched him for quite a time, and then slipped over and said, "Say, you don't know how that smile helps." The Secretary was not feigning a smile; he genu-

inely possessed good will toward those whom he was serving. He was angling well that night.

At another time a young man was watching a Secretary at the desk serving as fast as he could and keeping a cheery countenance withal. He listened to the gentlemanly and kindly tones of the worker for a time, and edging up to the counter he leaned over and said: "Say, I didn't know that men were so kind before — I don't understand. I'm not used to being treated in this way." The Secretary was not slow to explain the reason. He, too, knew the art of fishing for men.

2. Expert Friendship through the Writing-desk

As cold waters to a thirsty soul, So is good news from a far country.—Prov. 25:25.

And these things we write, that our joy may be made full.— I John 1:4.

Many times, when services have been announced in the buildings, we have been tempted to ask that all men cease writing and give heed to the speaker. However, we experimented and found that a courteous request to the men to be as quiet as possible, but to continue the writing if they desired, was an excellent plan. The groups who wished to attend the service gathered at the front, while several dozen others continued to write. As the speaker progressed, many of the latter became interested and ceased writing to give attention to the message. From such indirect ministry many good results have been obtained.

A minister was walking through an officers' ward at the Camp Devens hospital when he was spoken to by a lieutenant who was confined to his bed. "You don't remember me, Sir," said the officer. "I was one of the men seated on the side of the room one night at Plattsburg during the officers' camp

there. I was writing and pretended not to hear the words spoken, but something you said changed my life." Here were indirect but definitely Christian results.

Again, during the same officers' training camp, a prominent clergyman was speaking. When he concluded, a man who had been rather anxious to show that he was indifferent to a religious service, took a clean sheet of paper and wrote these words upon it: "A pledge for a new life." He turned to a friend, sitting beside him at the writing desk, showed him the pledge, and put it in a letter addressed to his mother. The indirect ministry was efficacious here, when the man would only have been antagonized if he had been asked to cease writing or leave the room.

Many times we have had the experience of starting a meeting with a few men, telling the speaker that he must have a message powerful enough to arrest the attention of the scores of men who were writing. Some of the best meetings I have ever attended have resulted from such situations, in which the speaker won his audience by the merit of what he had to say.

The men at the writing-desks are often deeply affected by the melodies of the old hymns which those in the meeting are singing.

The writing-desks give an opportunity for the manifestation of friendship in many ways. When cleaning up, many times I have stopped to talk with a soldier writing home or to some friend. We have got into conversation and turned from home topics to Him who alone can keep home ties from breaking.

Indirectly, many beneficial results have been obtained by the discreet use of posters tacked above the desk containing Lincoln's most notable utterances, General Pershing's instructions to the first American Expeditionary Force and President Wilson's message to soldiers and his messages con-

cerning the Bible and the Sabbath. I have often had men get up from a writing-desk after reading the message of our President upon the Bible posted before them, and ask for a New Testament. A short, well-printed message on a poster or a good picture before a man as he writes will often carry a thought to the very core of his heart when he is too tired or too indifferent to listen to a discourse. Somewhere about the building will of course be found such suggestions as "When did you write home last?" and "Have you written that letter home?"

The friendly ministry of the writing-tables will do much to help keep the home fires burning, creating a chain of letters and messages of good will.

3. Expert Friendship through Formal Religious Services

That they may all be one.— John 17:21.

That there should be no schism in the body; but that the members should have the same care one for another.— I Cor. 12:25.

This do in remembrance of me. For as often as ye eat this bread and drink the cup, ye proclaim the Lord's death till he come.—I Cor. 11:25, 26.

So also ye, unless ye utter by the tongue speech easy to be understood, how shall it be known what is spoken? for ye will be speaking into the air.—I Cor. 14:9.

One of the finest religious services in the camp is communion. It is well to have both the liturgical and the non-liturgical forms, so that men can go to the one they are accustomed to attend. Many men are unable to get away from duty each Sunday, and it has been found a wise plan to have communion every Sunday in each hut, so that a man can attend if he feels so inclined. Of course a "close" com-

munion is out of place in an army camp. Cleanliness and quietness in a building during the service will do much to add to its power.

Many speakers to enlisted men in religious addresses fail because of the lack of preparation and lose the attention of their audience by some such initial statement as, "I am going to be brief," or, "I am not prepared." Others sometimes do not impress the men because they relate how much they have sacrificed to come. The soldiers understand pretty thoroughly what sacrifice is and what it means.

The best sermons for soldiers, or for any one, seem to be upon spiritual themes, letting the men draw their own lessons and analogies. Any attempt to use the address as a vehicle for denominational propaganda will of course fall flat. Oftentimes the similes between the spiritual and the army life, made by speakers, are grotesque and inaccurate, and one thereby loses some of the respect the men might have for his ideas, they reasoning, no doubt, that he might be inaccurate in other matters also.

Careful preparation by the speaker, prayer with him by the Secretary before the address, quietness and dignity in the building, the selection of peaceful, well-known songs, will do much to make a meeting attractive and spiritually beneficial to tired men. It is always well to inform the speaker as to the characteristics of the crowd of men to whom he is to speak, for no two crowds are exactly alike. It is also advisable to have one's introduction of the speaker well thought out. Careless and impromptu introductions are often disastrous. We have found that men are generally able to crowd their message into twenty or twenty-five minutes, and that such addresses are more acceptable to the men than the longer discourses. It is better to have more talks and to have them short than to have long ones.

The use of capable officers and enlisted men for religious

addresses is often productive of abiding spiritual results.

A great many soldiers are away from post Sundays, who thereby miss any service if they do not attend in some town. To provide for these men and to demonstrate that religion is an integral part of the week day as well as of Sunday, it has been found very successful to have some sort of mid-week service. These have been conducted along the lines indicated above.

Take any environment you will, and men will listen to the spoken word, and give heed to it, if presented in a Christ-like manner. The friendly ministry of preaching the Gospel has always had charm and power, and will continue to have it as long as men will pay the price to be worthy preachers of the word.

One word of caution should be added regarding public evangelism in an army camp. The soldier is susceptible to strong emotions and is wont to yield quickly to any strong appeal. This puts an especial burden upon us to be fair and honorable in our mass religious appeals. An evangelist of commanding personality or authority can by direct commands and appeals bring to his aid what has become an almost instinctive obedience on the part of the men and get hasty decisions which may react later in untoward ways. Is it not best to be always eager and willing to present the claims of Christ in the hand-to-hand work through the numerous touches we have with men every hour of the day in our camps, and to stage our larger evangelistic meetings so that while they lack nothing in directness of appeal and vigor in the presentation of the Gospel, they will still wisely recognize the often tender emotional state of these men and the comparative ease with which decisions may be gotten? There is little danger in having a chaplain who is to live with his men in the days following the evangelistic appeal call for decisions. Decisions are all important, but should not a strong effort be

put forth to explain adequately what the Christian life is, and its demands, before we urge them upon a somewhat inflammable audience? These suggestions are put down while at the same time we hold the heartiest sympathy with a strong, sane evangelistic program, which we believe was and is Christ's wish.

We are "not ashamed of the gospel; for it is the power of God unto salvation to every one that believeth." Nevertheless, in our presentation, especially in public evangelism, we shall do well to be as nearly perfect as possible and be sure that everything is done decently and in order, with wisdom and with expediency.

4. Expert Friendship after the Address

But the unclean spirit, when he is gone out of the man, passeth through waterless places, seeking rest, and findeth it not. Then he saith, I will return into my house whence I came out; and when he is come, he findeth it empty, swept, and garnished. Then goeth he, and taketh with himself seven other spirits more evil than himself, and they enter in and dwell there: and the last state of that man becometh worse than the first.— Matt. 12: 43–45.

And in like manner a Levite also, when he came to the place, and saw him, passed by on the other side. But a certain Samaritan, as he journeyed, came where he was: and when he saw him, he was moved with compassion, and came to him, and bound up his wounds, pouring on them oil and wine; and he set him on his own beast, and brought him to an inn, and took care of him.— Luke 10: 32–34.

An address has been given, the speaker has been able to make issues clear and to persuade men to come to a decision. About the room you will see many men with sober faces — men who honestly want to take a new forward step in life, perhaps to change their lives entirely. There is a question

upon their faces; instinctively they are looking about for some one in whom they can confide. Such a person must be discreet, genuinely Christian, and capable of keeping confidential statements to himself. Look back into your own life and see if in such cases you did not rely upon some such friend for help. The Secretary can, if he is the right sort of man, be a guide in these hours of decision, which mean so much in after years. A great danger lies in thinking the main work is done when the address is over. William James has remarked: "When a resolve or a fine glow of feeling is allowed to evaporate without bearing practical fruit, it is worse than a chance lost. It works so as positively to hinder future resolutions and emotions from taking the normal path of discharge."

The value of a little room for quiet talks can hardly be overestimated. These are available to the Secretary and to voluntary or regular chaplains in nearly every building. In many camps the keeping of special office hours in the building by the Secretaries and chaplains has not been entirely successful, due to the uncertainty of men's being free at stated hours. The best work is generally done by the workers making themselves available when the men are free.

To follow up, to be a strong hand to a man going up hill with difficulty, to be an answering voice to the inarticulate questions of men in decisive hours, is to get a new light upon the beauties of expert friendship.

He saith unto him the third time, Simon, son of John, lovest thou me? . . . And he said unto him, Lord, thou knowest all things; thou knowest that I love thee. Jesus saith unto him, Feed my sheep.— John 21 : 17.

5. Expert Friendship through Discussion and Bible Groups and Inner Circles

Not forsaking our own assembling together, as the custom of some is, but exhorting one another; and so much the more, as ye see the day drawing nigh.— Heb. 10:25.

Then they that feared Jehovah spake one with another; and Jehovah hearkened, and heard, and a book of remembrance was written before him, for them that feared Jehovah, and that thought upon his name.— Mal. 3:16.

For where two or three are gathered together in my name, there am I in the midst of them.—Matt. 18:20.

Christian workers cannot expect to reach every member of a large camp individually. To exercise the widest possible Christian influence requires the multiplication of Christian workers and ideals among the choicest of the members themselves. How best to do this is a crucial question. Unless it is done, the work will be seriously limited in any camp of considerable proportions.

It is significant that Jesus chose twelve disciples to act as His volunteer helpers and advisers, and to carry out His plans and teachings. The inner circle plan of work has proven effective in a great many camps. Sometimes an inner circle has been organized in every company in camp. The value of such a group of men, with their leavening influence and the upward pull which the group has on their own lives, can hardly be overestimated.

At one of the great officers' training camps in the summer of 1917 an inner circle group was formed in every company. The same idea was duplicated later in several regiments in one of the large cantonments. This type of procedure has proved especially effective wherever it has been tried.

In such groups one can advance ideas on Bible study. The Secretary can show his own Bible, marked and underscored.

He can tell men his own struggles for victory and guide them along a road which he must have battled up himself. Here is the place for absolute frankness and soul-searching. Five or six men sit about on cots or on the floor. The Secretary or one of the men will lead the discussion, as they seek unitedly to attack the evils of the camp or clean out the devil on the inside of themselves. Suggestion is the best ally of one who would successfully lead an inner circle. One can suggest that the men kneel by their bedsides to say their prayers at night. Open reading of the Bible is hard for many timid men who are especially tender on religious things. Encouragement will help here. One might read paragraphs like the following from the famous "Plattsburg Manual":

"After supper you generally have some spare time until taps. The Y M C A generally provides a place supplied with Bibles, newspapers, good magazines, and writing material. Don't be ashamed to read the Bible. Don't forget to write to the folks back home."

—The Plattsburg Manual, p. 14.

FINAL SUGGESTIONS

"Don't be profane or tell questionable stories to your bunkies or around the company. There is a much greater number of silent and unprotesting men in camp than is generally supposed, to whom this is offensive. Keep everything on a high plane.

—The Plattsburg Manual, p. 20.

Or the following from the "Home Reading Course for Citizen Soldiers," issued by the War Department:

"A second tradition of the American Army, which need only be mentioned, is that of fighting fairly and treating even the enemy with as much humanity as his own conduct will permit. As for slaughtering or enslaving the civilian population of captured territory, attacking prisoners, or

assaulting women, American soldiers would as little commit such crimes in time of war as in time of peace. In this respect most of the civilized nations of the world think alike."

Every influence that can be brought to bear on one's group to encourage and strengthen them as they go out into the barracks to be the disciples and witnesses of Jesus is needed. Often a good poem will stir the hearts of the little group. A matter of prime importance is that the leader should be prepared, the purpose clearly defined, and that the hour be most punctually preserved. The good sense and wisdom of the Secretary will tell him whether fruit or other food should be provided. In one camp I have used fruit to very good advantage.

The "battle strength" of these groups is tremendous. Men who boost an idea with a purpose behind them can do a great deal. Likewise a united, well-directed resistance is effected.

In one group, after a very frank discussion of individual temptations, a young man tarried behind. He confessed his weakness and sought a plan for victory. He found it. Later, in an officers' camp, another man in an inner circle was told of this fight for victory. He said he, too, was fighting that sin in his life and wanted victory above anything else in the world. He found the way out by the grace of God, and now is a lieutenant, while the former man is now a captain in the artillery. Both discovered the secret of personal power and leadership in the comradeship and influence of these little groups.

It has often proved most effective to have one sentence to leave in the minds of the men, such as, "Never look the second time," if the men are facing sex temptations and the like. The one idea, "Practice the near presence of Christ," has helped many to find reality in religion and to check pro-

faulty and obscenity in their speech. It is well to leave a single idea sticking like a chestnut burr in the mind of every one of the men when they leave for their barracks.

6. Expert Friendship in the Upper Room

And he will show you a large upper room furnished: there make ready. And they went, and found as he had said unto them: and they made ready the passover.

And when the hour was come, he sat down, and the apostles with him. And he said unto them, With desire I have desired to eat this passover with you before I suffer. —Luke 22: 12–15.

Jesus took His disciples into an upper room apart, that they might be with Him, that they might have quiet, that they might have fellowship, and might plan together.

In the summer of 1916 two tents were placed back of an Army Y M C A building. In these tents the Secretaries lived. A few choice books were there, some readable pamphlets, and occasionally something to eat. These tents served as a retreat from the uniformed rigor of the camp. Here men found a place to gather for a quiet half-hour or hour of Bible study. Here men poured out stories of sin and soul misery. Here letters were written that restored again the bonds of love between husband and wife. Here men stricken with loathsome diseases found a message of hope. Men who had never faced Christian decision came to face it here. Men who cursed the Army and complained that it offered no exercise for their brains were challenged by the job in front of them, if they attempted to raise the moral and spiritual level of their company.

At one of the great officers' training camps in the summer of 1917 a like place was provided — a few choice books, some good pamphlets on relevant subjects, a rendezvous for

men in need of friendship and sympathy and for the things of God which steady one in a time of stress. Here wills were drawn up, and life-work decisions framed. One day a Jewish boy came up and unburdened his heart to a Secretary, who was a man of mature spiritual experience. The Hebrew soldier related a spiritual experience similar to that of many young soldiers. On enlisting for the first time he had a sense of abandon of self. He had yielded to another will, he was no longer his own master, and he had voluntarily sought this new relationship. In these particulars the surrendering of one's all was like unto complete surrender or obedience to the will of God. From this initial experience men generally travel in one of two directions, the road of fatalism or the road of faith in God. Few men are neutral religiously in the Army. They are generally, knowingly or unknowingly, definitely good men or bad men.

The young Jewish man in question was at the parting of the ways. The Secretary had a clear, certain message both about the Saviour, Jesus, and also about the God revealed in the Old Testament. The soldier, a Yale man, listened intently. "Blessed are they which do hunger and thirst after righteousness, for they shall be filled." At length, after the comfort of the words spoken to which he could assent with his head as well as with his heart, he simply said: "I will grant you your Jesus, if you will grant that we all may have a little spark of what He had in perfection." Here was a young man hungry, here was a man satisfied in his soul. The weeks that followed witnessed great changes in his life and a new light in his eyes.

In the "upper room" a young engineer about to sail for France reconsecrated himself and left to make the great adventure with the word of God in his pocket and the peace of God in his heart, although he had tears streaming down his face.

An orphan boy, ignorant of many of the common decencies of life, was taught self-respect and respect for others in that quiet retreat. He was shown the meaning of living the Christian life. He was guided into Bible study and strengthened in his fight for character through the weeks that passed at that camp. Out of the bondage of ignorance, deliverance was proclaimed to the captive, the garment of praise was given him for the spirit of heaviness.

A trumpeter used to call in very often to play the piano. He was interested in some books, later became a frequenter of the "upper room," and through thoughtful leading he came to know the Master as his personal Lord and Friend.

In the upper room, Tim, a little Irish lad of seventeen from New York City, came to understand the meaning of Christian friendship and the reality of faith in God and in prayer to Him. Tim had fabled about his age and enlisted in the cavalry. Through the comradeship in the upper room he came to make all matters straight, and his feet were kept on the solid ground of Christian living at the most crucial time in a boy's life.

On one occasion a Secretary from one of our finest universities talked with a sergeant in the regular Army from dinner time until mess call for supper about the claims of Jesus on his life. The Secretary drew his Testament from his pocket and read about the love of God and the power of sin. Some way, the grace of God abiding in the Secretary, his utter frankness, and the power of the Bible, piercing even to the dividing of the bones and the marrow, broke down the bulwark it had taken years to build. Eagerly the sergeant poured out chapter after chapter of his life, a tale of lust and degradation, of attempts to live honorably, and of failure. His soul, so long held in check, seemed to leap and exult in this new opportunity for living. They knelt in prayer together. There was more joy in heaven

over that sinner that repented than over ninety and nine just persons. He made a daily appointment with the Secretary for Bible study and for prayer. Living the Christian life meant confessing to things which under military law would put him in prison. He confessed and was sent to Governor's Island Military Prison. He was tried and paid the penalty. The Gospel preached to him was a complete Gospel, that brought love and grace and peace, but demanded reparation, repentance, righteousness, and consistency. It challenged all his manhood, and he rose to meet it. He served his sentence in restitution for his sins. The last heard of this sergeant was that he had been recommended for a commission.

Your "upper room" will be productive of much good through its quietness and through the interviews you have there with men and with God.

7. Expert Friendship through the Ministry of Policing

Have this mind in you, which was also in Christ Jesus: who, existing in the form of God, counted not the being on an equality with God a thing to be grasped, but emptied himself, taking the form of a servant, being made in the likeness of men.— Phil. 2: 5–7.

Jesus riseth from supper, and layeth aside his garments; and he took a towel, and girded himself. Then he poureth water into the basin, and began to wash the disciples' feet, and to wipe them with the towel wherewith he was girded. So he cometh to Simon Peter. He saith unto him, Lord, dost thou wash my feet? Jesus answered and said unto him, What I do thou knowest not now; but thou shalt understand hereafter. Peter saith unto him, Thou shalt never wash my feet. Jesus answered him, If I wash thee not, thou hast no part with me.— John 13: 4-8.

A servant is not greater than his lord; neither one that is sent greater than he that sent him.— John 13: 16.

Peter saith unto him, Lord, why cannot I follow thee even now? I will lay down my life for thee. Jesus answereth, Wilt thou lay down thy life for me? Verily, verily, I say unto thee, The cock shall not crow, till thou hast denied me thrice.— John 13:37, 38.

He that is the greater among you, let him become as the younger; and he that is chief, as he that doth serve.—Luke 22:26.

Every Army Secretary should study carefully the ministry of Jesus. In that ministry Jesus washed the disciples' feet. "He that would be greatest of all, let him be servant of all." There are situations where the buildings, dugouts, or tents are so undermanned that it would be impossible for the Secretaries to do all the policing of the establishment. No doubt in such cases details of soldiers are legitimate and may conscientiously be asked for and accepted. However, if a Secretary does not do some of the menial, dirty work about the place, will he not miss just what Jesus gained when He washed the disciples' feet? There is a dangerous gratification which comes from having your work so well spoken of and so popular that the commanding officer sends you details to help do the work. The test is, do these men do the work in the spirit which caused the men of Jesus' time to remark: "We never saw it on this fashion"? Many men have been led into a knowledge of Jesus and into the Christian life through beginning to talk with Secretaries who were cleaning the floor and doing like homely tasks.

This leads us immediately to examine into the secret of volunteer help and leadership. Jesus understood this thoroughly, leaving His whole plan in the hands of volunteer workers whose feet He had but lately washed. The secret of laying hold upon the hearts of men so that they will assist your enterprise of expert friendship comes by doing the very meanest task yourself. From such an abandon of self

to one's cause, from the homely ministry of cleaning up floors or even less desirable tasks, comes a certain gripping influence that allows one to go out and enlist other men. There is a leadership which can be maintained whereby others can be got to do the dirty jobs, but the secret of spiritual leadership and of volunteer cooperation at its best comes by the foot-washing method, whereby men see that we are willing to abandon self as Jesus did. To such a comradeship men will respond. People understand such love without explanation, or, if explanation is needed, it can be brought to issue in spiritual decision. Cleaning up a tent or a building can be done with such a Christ-like spirit that it will be a true manifestation of the atonement, a suffering for another, a bearing of a burden vicariously because of constraining love.

In one tent during the summer of 1917, serving New York National Guardsmen, a Secretary was working under great pressure. He arose before the men to clean the tables and police the floors. He labored after the men had gone to bed. This unobtrusive, yet indefatigable worker won the hearts of the boys. They asked to be allowed to help and voluntarily approached the Colonel of the regiment, who gladly detailed a squad from among their own number to do the morning house-cleaning. And when, some weeks later, the New York Guardsmen passed on into other hands, the discerning Secretary began again, with the new unit assigned to him, to do all of the policing himself, content to serve until such time as the homely task should seem to the new men, as it always had to him, to be a privilege to be shared rather than a drudgery to be avoided. How much better to have help come voluntarily than compulsorily, through details which may be secured, when the hearts of the men may not be in the project! "He that would be greatest of all, let him be servant of all."

CHAPTER III

EXPERT FRIENDSHIP WITHIN THE CAMP CIRCLE OUTSIDE THE Y M C A BUILDING

1. Expert Friendship on the Night of the Recruit's Arrival in Camp

Thy people offer themselves willingly
In the day of thy power (marg., army), in holy array:
Out of the womb of the morning
Thou hast the dew of thy youth.

— Psalm 110: 3.

For I was hungry, and ye gave me to eat; I was thirsty, and ye gave me drink; I was a stranger, and ye took me in; naked, and ye clothed me. . . . Inasmuch as ye did it unto one of these my brethren, even these least, ye did it unto me.— Matt. 25: 35, 36, 40.

It would be well if every Army and Navy Secretary should, at not too infrequent intervals, leave the cantonment in which he is working and in whose management, wholesome moral surroundings, and kindly fellowship, he has come, from long experience, to have unshaken confidence, and make his way to some city from which draftees are about to start to take their places in the National Army. The surging crowd of relatives and friends on the station platform — brave little women struggling hard to keep back the tears, strong men of mature years with unwonted lines of tenderness and moral earnestness on their faces, chums

and companions of the bench or desk attempting to hide emotion under an enforced boisterousness and gaiety — all these pictures will be stamped indelibly on his memory, to rise before him at some future hour when the long lines of draftees in civilian clothing making their way into camp have become such a familiar sight as almost to escape attention. As the train pulls out of sight amid the cheering and waving of flags, he who is privileged to remain in the midst of those who are left behind will literally feel the pall of silence and loneliness which suddenly passes over the platform. He will see here and there a woman fall in a dead faint, and he will watch the crowd disperse up the streets walking by ones and twos and rarely exchanging a word.

Neither the boys who have gone nor the friends who remain have any intelligible idea of what the Great Adventure is, which began with the departure of the train. To most civilians the Army is an unfathomable mystery, to be respected and supported and avoided. It takes the ordinary man or woman a long time to make up his mind to visit an army camp for the first time. Until they have been through the initiation few civilians will sit down beside a man in uniform on a train unless invited, and the majority approaching the gates of a camp for the first time bear unmistakable evidence on their faces that they expect to be shot at sunrise.

If this be true of those who voluntarily enter an army camp, what must be the mental states of those who come as it were perforce — loneliness at parting, fear as to the treatment they may receive, oftentimes actual cold and hunger due to failure to observe instructions in the midst of excitement, abject confusion in the great common sleeping-room for those who have always before slept in the privacy of a single room, and above all the craving to confide — to confide the tender things of home and sweetheart which every blessed

mother's son has in his heart, but which he is doing his best to make his mates believe are not there.

The importance of the ministry of expert friendship at such an hour, lies in the fact that initial impressions are abiding. Men never forget the kindness of the first hours.

The initial task of expert friendship is the ministry of reassurance — to confirm the newcomers wholeheartedly in their belief in the goodness of their officers and the unfailing personal interest of the latter in their men — let no one hesitate to do this without reserve, for the most beautiful thing about the New Army is the big-brother attitude of the officers and the permanent personnel. Next in importance is the ministry to immediate personal needs — physical, mental, social, and spiritual. Many requests from newcomers may seem childish and foolish, but the cravings which prompt them are real. Within a week these requests will seem as foolish to the men who made them. But to grant requests within reason to men in a confused state of mind is often the best way to show them how unessential they are. Hardly less important is the ministry of liaison with the home. Paper, envelopes, stamps, pens, pencils, ink, should be accessible in adequate supply. Oftentimes for those who have not learned to write, actual assistance must be given in composing the letter.

The religious appeal must not be overdone, but the expert friend never forgets that initial decisions are momentous. The hearts of men are open and impressionable. A little group of two or three who, on the first night, naturally, and without either cowardice or Pharisaism, kneel by the cot and pray before retiring has often set the moral and religious standards of a whole company for all time. In few places is it more necessary to counsel men in the words of a great maker of men, "Hide when tempted to show, show when tempted to hide."

In many camps draftees are now detained in barracks in quarantine for the first two weeks after arrival. At the invitation of the officers, religious services held by the Army Secretaries for the first two Sundays in every barracks or in the open air, educational lectures during the week on the reasons why America is at war, and recreational or social entertainments after evening mess, give opportunities for the practice of expert friendship never before offered in any Army.

To such a ministry let no Secretary ever become hardened or indifferent. Before each opportunity let him closet himself and live through again his own initial experiences in leaving home. Let him visualize the mothers and the sweethearts and the fathers on the station platform, and if a tear, warm with the feeling of great tenderness, does not spring to his eyes as the long lines of bewildered youth in civilian clothing file in through the gate from the outside world, let him face about and return to his room, to wrestle like Jacob with the angel until he obtain the unction of the spirit of tenderness

2. Expert Friendship through Recreational and Social Leadership

And Jesus advanced in . . . stature and in favor with . . . men.— Luke 2: 52.

And by faith in his name hath his name made this man strong, whom ye behold and know: yea, the faith which is through him hath given him this perfect soundness in the presence of you all.— Acts 3: 16.

Contacts and acquaintances with men are made more easily in hours of recreation, through sports and social gatherings, than in any other way. Educational work, such as lectures on the causes and issues of the war, or French and English

classes, will not appeal to all; religious work, vital as it is, will attract only a certain per cent.; but the recreational and social appeal meets with a well-nigh universal response. The Army is composed entirely of physically fit men, mostly in the period of life in which they love games. Nearly every one will take part in some physical contest and all crave social entertainment.

The recreational and social director has a great opportunity to develop in the timid and bashful the qualities of sociability and the soldierly essentials of courage and aggressiveness. The idea is rather to get the great majority to participate, than to have an all-star contest or an entertainment participated in by a few.

Because the recreational and social Secretary has such an easy and constant approach to men, he is in danger of setting a lower value upon that approach and contact. However, the burden is upon him to substitute clean sport for gambling, clean entertainment for questionable, and through his many and varied dealings with his followers to strike hard at all camp evils. The prevalence of gambling in a regiment should cause every recreational or social Secretary connected with that unit grave searchings of heart as to the adequacy and real efficiency of his own program and should rouse a determination on his part to find something more interesting and compelling to replace it. Very often men will listen more quickly to an athlete or an athletic director than to any one else. To a ministry which has a universal appeal and many situations which make for friendliness and confidence, the recreational and social Secretary is called. From him to whom much is given, much will be required.

The object of our athletic and social work is not merely to run off a series of games or shows, nor is it primarily to develop muscle or talent; it is rather to provide diversion, to put a spot of fun and good fellowship into the day of

the man in uniform. It enables him to let off steam, if you please, and to find relief from fatigue, *ennui,* and that suppression of self which for the major part of the day must be found in every well-disciplined organization.

Let the leader be alive to his chances, and it will be strange if some who come to play baseball or to watch a movie will not occasionally linger to find more abiding re-creation in speaking to a sympathetic friend about the things of the spirit, home, loved ones, and the Saviour of us all.

3. Expert Friendship through Educational Leadership

Be ye transformed by the renewing of your mind.—Rom. 12: 2.

For I know whence I came and whither I go.—John 8: 14.

Our Gospel demands a clear understanding of things to which men give their fullest allegiance. Men are asked to give their fullest allegiance to the cause of the Allied Entente. Thousands are brought to camp who do not know the issues at stake, and may be more or less lukewarm. Just here the Association has the opportunity to show why we are in the war and why we must win it. The best authorities on the subject have been procured and have spoken to hundreds of thousands of our soldiers and sailors. Some wonder why we send an army to France or Italy or Russia. A good lecture or talk on the subject will generally cause such men to be satisfied in their own minds and will reduce discontent and bickering. Nor will a single lecture suffice to keep the minds of men satisfied. Different speakers on different phases have successfully come at periodic intervals and presented the case to the soldier or sailor. Under fatigue men are bound to lose perspective and allow enthusiasm to lag. Second only to the definitely spiritual addresses we

would place the discourse which shows in simple language the reasons why we are at war and the necessity for united action with men who speak a different language from our own.

The Army faces the problem of having thousands of non-English speaking people in the ranks. To these the Association devotes expert teachers, who free them from the bondage of illiteracy and enable them to take their place with the native-born citizens in our army.

We expect to win the war in Europe. The French are our comrades in arms, and to work together to the best advantage we must train our soldiers, especially officers and non-commissioned officers, to speak French. This is being done with great success, and will do much to strengthen the bond between the two peoples.

The best books, posters, magazines, and pictures on the war are also part of the educational work for the soldier. Through the splendid efforts of the American Library Association, branch libraries are being established in nearly every building.

Inevitably, any set program or attempt to reproduce a regular school curriculum will fail, because of the movement of troops and unexpected military formations, but by adjustment to the military program and by the wise use of available men and strict adherence to standardized texts, many men who have for the first time an awakened intellect are fed mentally and overcome ignorance and illiteracy. It is a friendly man who teaches another to write and read and speak the language of the country he is in, and it is a friendly man who informs the soldier why he wears the uniform and for what we fight. Such tasks are a part of the wide work of the Educational Secretary, whose aim is to help the Government to produce intelligent Christian soldiers.

4. Expert Friendship in the Barracks and at Mess

The kingdom of God is in the midst of you.— Luke 17: 21.

I know where thou dwellest, even where Satan's throne is; and thou holdest fast my name, and didst not deny my faith.— Rev. 2: 13.

Have salt in yourselves and be at peace one with another. — Mark 9: 50.

And it came to pass, when he had sat down with them to meat . . . their eyes were opened and they knew him.— Luke 24: 30, 31.

Barracks life gets monotonous, and the group life of men here is the same as it is everywhere; unless moral leaders are raised up, morale is bound to decline. The foul men are always the noisiest at first, hence those who believe in better things should at once be encouraged to stand for them. In other words, the decent men should be organized as soon as possible. Many officers are powers for good in frowning on obscenity and in maintaining the spirits of their charges. Perhaps the greatest single contribution within the ranks can be rendered by former War Work Secretaries who have responded to the draft. But morale is no spontaneous growth, even among the choicest souls; it must be developed, traditions established, precedents maintained. Says William James:

"The notion that a people can run itself and its affairs anonymously is now known to be the silliest of absurdities. Mankind does nothing save through initiatives on the part of inventors great or small and imitation by the rest of us; these are the sole factors active in human progress. Individuals of genius show the way and set the patterns which common people then adopt and follow. The rivalry of the patterns is the history of the world."

"Our democratic problem thus is stated in ultra-simple terms. Who are the kind of men whom our majorities shall follow? Whom shall they trust as rightful leaders?"

Much can, of course, be done at the start from outside. I recall one Secretary, who went about for several weeks last winter during the severest weather, mailing packages and providing games, stamps, and writing materials for hundreds of quarantined men. Educational talks and religious services were conducted and the tedium of the quarantine broken. The men affectionately dubbed this barracks circuit rider "Santa Claus."

But the real solution of the problem of the barracks is the discovery of leadership among the men themselves and the inculcation of ideas which they can work out personally. Barracks life will develop character or it will blemish character; it behooves the Secretary so to influence the leaders that the group may live together, when he is absent, on the up-hill grade instead of on the down-hill.

There is no inherent reason why every company unit in the Army or Navy should not have developed within it, under the wise guidance of War Work Secretaries, a miniature mobile Y M C A organization, with its soldier or sailor Executive head, Recreational, Educational, and Social Secretaries, and three soldier or sailor Religious Work Secretaries to represent Catholics, Hebrews, and Protestants, respectively. There is scarcely a barracks in any camp which does not now contain a nucleus of men trained in war work methods as standardized by the Y M C A, Knights of Columbus, and Jewish Welfare Board. The latent athletic, educational, religious, musical, and other entertainment resources of the company should be mobilized and carefully developed, and equipment for the future secured, so that the moment regular organized supervision from outside is

withdrawn the company, "having salt within itself," whether in barracks, tents, or on troop trains or transports, may redeem with wholesome sports and stunts and with stimulating ideas that most dangerous of all periods, the time when men are off duty without leadership.

While the Secretary is not privileged to live and sleep with the men in the barracks, he generally eats with them at least twice each day, and he is probably observed more carefully by critical eyes during these two short periods than at any other time he is in contact with his soldier or sailor parish. At no time has he a better opportunity than when at table to inculcate by example habits of neatness, unselfishness, courtesy, and thoughtfulness. A Secretary who comes to mess unshaven, or with dirty hands or clothing, forfeits all further chance to influence men who are daily trained to observe these things. Men mark at once and judge mercilessly representatives of a Christian organization who help themselves first to food, satisfy their own needs abundantly without considering the size of portions left for the others at table, are impatient if food is not served at once or if the supply gives out, bring special delicacies for their own particular use, take food surreptitiously from other tables, grumble over the way the meals are cooked, or are noisy and sloppy in the handling and cleaning of dishes. Nothing causes greater hidden resentment among those who prepare and serve the mess than a request for special privileges, such as extra helpings or meals served late to tardy boarders, for both of these things take from supplies and from time which rightfully belong to the servers. It is an excellent rule, if one finds he is even a few seconds late to mess, to face about and either go without the meal or procure food elsewhere. It goes without saying that a Secretary who neglects to pay his mess bills promptly has outlived his usefulness in the

camp. Shouting or boisterousness in the mess-hall or the throwing of food, being absolutely prohibited by military regulations, are sufficient reasons for the immediate removal of every offender. It would not seem to be necessary to call attention to the fact that no enlisted man is allowed to wear his hat in a mess hall.

The preparation and serving of food is at best, even under the most favorable conditions, a somewhat depressing and thankless task. The most skilful of cooks is generally too tired by the time he has prepared a meal, to partake of it himself with any great zest. The expert friend will at mess time be among the first to enter the hall without noise or hurry when the call sounds, his presence felt before it is seen or heard, bringing a ray of sunshine and peace to tired and ruffled men, quick to note and comment upon any new and attractive features of the meal though they may be but few, utterly oblivious to the smell of burnt toast or of scorched stew-pans with which the air may be laden. He will not forget to thank the one who serves him for every favor rendered and to share with him the news of the camp and any humor of the interim since last they met — for he will soon learn, if he has eyes which see, that when he sits down with men to meat, their eyes are opened and they know him.

5. Expert Friendship at the Hospital

I was sick and ye visited me.— Matt. 25 : 36.

The war work of the Association being in its essence a campaign to help the soldier in all his needs, a campaign to bring him into Christ's fellowship, it is evident that a most opportune way in which to minister to him, when he is really in need and when our influence may count for last

ing effect, is when he is confined to the hospital. One of the most important single pieces of religious work that can be done in a camp embracing at least several thousand men will be in the hospital. The soldier is in physical need, and craves encouragement and attention. He is probably a stranger in a new land, an inmate in a ward of non-communicative patients, lonely, and in need of a friend. He has infinite spare time. All conditions concur to make him receptive to a tactful and kindly visitor.

Some of the routine services which suggest themselves at once to the hospital visitor are the following: distributing daily newspapers and *Trench and Camp,* one to each group of four or five men; magazines placed in each ward from the Association library (these can be changed according to need, and typewritten lists of the library books placed in each ward so that a patient can draw out any book he chooses); stamps and postcards carried and sold; stationery distributed to each ward master in limited quantities, but supply always kept replenished; special delivery and registered letters, telephone messages and telegrams sent for patients; toilet articles, etc., purchased; personal effects left behind at barracks brought over; letters mailed and mail distributed (frequently patients' mail is not forwarded from their company headquarters); messages delivered, railroad tickets bought, Pullman reservations made, money deposited or placed in safe keeping, checks cashed, money orders sold; Testaments and religious pamphlets distributed, especially "The Beloved Captain," "The Soldiers' Spirit," and "The Success of Failure"; letters written home by dictation from patients not permitted to write; and every other reasonable service that might be asked.

There is one great danger in performing all these services for the men. They may soon come to consider the Army

Secretary as a messenger boy who is part of the establishment, instead of as one of Christ's workers who shuns no menial functions that will aid in winning the confidence of men. The Secretary must be a witness to the dignity of the Association program. He must not dispense his services without having the men know that it costs him some effort. The men must learn to share each other's newspapers and not to expect one apiece. I recall a man, naturally a bit self-important, who showed resentment when I asked him one day to read the daily paper after his neighbor. But his subsequent attitude during a long period of illness clearly showed that he placed a higher value on the Association's work.

The expert friend will of course maintain a cordial relationship with all the hospital staff. The doctors, nurses, and orderlies will soon come to recognize him in his official capacity, but he should always be careful to keep out of their way when they are treating patients, and also to walk quietly at all times. The nurses, having closer association with the patients under their care than the doctors, will generally be found to be most appreciative of the additional services of the Secretary. Especially in cases of critical sickness the nurses will frequently see where the Secretary can be of service. Their cooperation should be sought immediately, but the men will be quick to remark a Secretary who is prone to chat unnecessarily with women. We are dealing with army men at every point. The hospital sergeants and orderlies quickly respond to efforts to cooperate with them. They often have much spare time on their hands and are ready to talk freely. The Secretary should be prepared to minister to them in any way he can.

The following principles have at least the merit of having worked successfully in actual practice:

a. Try to make the men see the dignity of your work. Only in this way will they really appreciate it.

b. Win a patient's confidence gradually; do not thrust yourself into his affairs too soon — what is known in army slang as "bulling in." The patient may resent many questions about his sickness; ministering to his wants and speaking a word of encouragement constitute the opening wedge. The next day you will probably find that the Lord has prepared the way for further words. Above all, when a man has disclosed his sickness, his needs, and perhaps his life story — *strike* and *strike by faith.* The man may be well tomorrow and out of your reach forever, or he may be delirious tomorrow and have passed away the next day. Those moments with him are sacred trusts from God.

c. Keep physically fit for your work, get proper sleep, exercise, and peace of mind. Keep cheerful. A yawn, a wandering mind, a gloomy countenance, or a weary body will defeat your purpose and brand you as a mere instrument of routine service. You have a chance to be an emissary of good cheer, a ray of sunshine amid the day's darkness. As you enter the door of each ward it lies within your power to compel a smile or at least to cause brightened countenances to spread contagiously from bed to bed. Why? Not because of your postage stamps or magazines, but because of your humanity and the Christ, who is trying to shine through you.

d. Be as neat in your clothing and appearance as a soldier is expected to be, especially any one connected with a hospital. Stand erect.

e. Never sit on a bed beside a patient. This is a violation of army hospital rules. You will frequently find a chair in which to sit, if you are with one patient any length of time. It should be placed near the foot or middle of the cot, so that the patient need not look up to see one.

f. Avoid contact with the hands or body of a patient. This can be done perfectly naturally. Remember that you, a

visitor daily to many bedsides, can carry infection from one patient to another and that you must observe the same care about your own person that a nurse would. Wash your face and hands and brush your teeth after every visit to the hospital to insure yourself against sickness.

g. Never bring in food (even chewing gum or candy) to the hospital. This is definitely contrary to regulation. While civilian visitors or occasionally hospital orderlies may violate this rule, the Association must concur in it to the letter of the law.

h. Do not encourage criticism of the army doctors, nurses, or methods of treatment. The men will be prone to complain and to pour their woes into your ears. Discourage their criticism and encourage their good-temper and hopefulness. Help to make the men more comfortable. First and last, support the army organization. In some cases you may quietly be able to bring certain matters to the attention of the orderlies or nurses, or in a critical case you might recommend to the nurse that a man's relatives be summoned. If better treatment is needed let the authorities bring pressure to bear, not yourself.

i. If a patient has a fever, do not talk with him longer than a few minutes. Never allow yourself to be reprimanded in any way by the authorities.

j. Encourage a man to write home, and where he is not permitted to write, offer to do so for him (at his dictation). He will invariably try to make himself out to be better than he is to those at home. It is often advisable to ask the nurse or orderly, or in some cases the doctor, what his illness is and if his family should not know of it.

k. Be a friend to all, without respect to creed or color.

l. Do not praise the work of the Association. Answer questions about the work, but let the men do the rest.

m. If a man is asleep or clearly not inclined to conversa-

tion, pass him by. Never say too much. Better a few cheery words, than a lot that miss their mark. Your opening words with a man may be a query as to his case, an offer of a magazine, a remark about the weather. We have God's promise to endow us with wisdom of speech. Be your natural self, call upon God for help, and you will get your men's confidence.

n. Do not let yourself become hardened to pain or suffering from constant contact with it. Put yourself in the other fellow's place and think back over illnesses which you have yourself had.

o. Fulfil all promises, however trivial. Patients have so much time to think that a mole-hill becomes a mountain after a little brooding. Always carry a pencil and notebook and report at the hospital Y M C A desk any promises made, so that articles may be delivered promptly without confusion.

p. Finally, never forget the romance of your work. You are dealing with forty or fifty human lives a day. Put yourself in the soldier's place and try to see what each particular man with his particular problems and illness expects of you.

6. Expert Friendship with Detached Units and the Development Battalions

The wilderness and the dry land shall be glad; and the desert shall rejoice, and blossom as the rose. It shall blossom abundantly, and rejoice even with joy and singing; the glory of Lebanon shall be given unto it, the excellency of Carmel and Sharon: they shall see the glory of Jehovah, the excellency of our God.

Strengthen ye the weak hands, and confirm the feeble knees. Say to them that are of a fearful heart, Be strong, fear not: behold, your God will come with vengeance, with the recompense of God; he will come and save you.

Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. Then shall the lame man leap as a hart, and the tongue of the dumb shall sing; for in the wilderness shall waters break out, and streams in the desert.

And the glowing sand shall become a pool, and the thirsty ground springs of water: in the habitation of jackals where they lay, shall be grass with reeds and rushes. And a highway shall be there, and a way, and it shall be called The way of holiness; the unclean shall not pass over it but it shall be for the redeemed: the wayfaring men, yea fools, shall not err therein. No lion shall be there, nor shall any ravenous beast go up thereon; they shall not be found there; but the redeemed shall walk there: and the ransomed of Jehovah shall return, and come with singing unto Zion; and everlasting joy shall be upon their heads: they shall obtain gladness and joy, and sorrow and sighing shall flee away.— Isaiah 35: 1–10.

Connected with any great encampment numbering thousands of men are bound to be several permanent or quasi-permanent units. There are, first of all, home-service bodies like Firemen and Guards. Next might be enumerated specialists like Hospital Orderlies and such divisions of the Quartermaster Corps as the Ordnance, Remount, Public Utilities, Reclamation, and Service Battalions. Another larger although less easily defined group, is the unfit, classed as the Development Battalions or Casual Companies — men incapacitated because of physical defects, such as flat feet, heart murmurs, sprains, or injuries; moral delinquents, like the G. U. units and those left behind when their comrades went overseas because persistently absent without leave; and, finally, those under surveillance, like slackers, enemy aliens and prisoners in the guardhouse.

None of these men look forward to immediate overseas service, with its challenge of danger and opportunity. Some through no fault of their own, have little prospect of ever

realizing what is the ambition of every true soldier. They are often closely confined by their tasks or their ailments and are liable to be neglected if not actually looked down upon by the more active units. But let no War Work Secretary be misled by such random theories of relative merits. The real value of the Association's contribution to the Army and Navy will be ultimately determined by what it has been able to accomplish with precisely these groups of men.

Where men congregate in large numbers, permanent units rendering essential service, though proportionately small, can never be neglected without danger. Overshadowed and even despised by their comrades in the first division, with whom they came to camp and who go on overseas, they become the models and set the standards for the rookies of the next division, simply because they are on the ground when the latter arrive and are all that remains to represent the preceding generation. If they have been left to themselves to find questionable amusements outside the camp and have become hardened to idealism, they can undo in a few weeks the work of months. It should be the business of the War Work Secretary to place early at the disposal of permanent units all the resources of the Association, under the constant supervision and inspiration of men who will wear well for an indefinite period and whose ability to suggest and foster ideals is unquestioned. Perhaps in no place will the ministrations of a man of genuine pastoral gifts yield more.

Upon the carrying out of an effective program in the Development Battalion will depend largely the establishment of the Association's claim to be a maker of men and morale. Success there will end all doubts among officers and enlisted men. Seeing the man healed standing in their midst, the critics of the apostolic days were silenced, and

so are carpers today. Thrice blessed is that War Work Secretary whose privilege it is to open the mouth of the dumb through the English classes for the illiterate; or to give to the discouraged and gloomy the oil of joy for mourning, as he develops a recreational and social program; or actually to lay his hands upon men and help them to heal themselves through corrective gymnastics. And when, after many days of patient and sympathetic supervision, he sees the stone which the builders rejected returned to the unit from which it came — all aglow with the consciousness of having achieved and, for that reason, fit to become the head of some corner — he understands better why two simple words — Salvation and Saviour — have persisted in human thinking for twenty centuries and what Jesus meant when He said that there was joy in heaven over the survival of the unfit. This is the expert friend's adequate and abiding reward.

7. Expert Friendship on Hikes and Troop Trains

He steadfastly set his face to go.— Luke 9: 51.

For I am already being offered, and the time of my departure is come.— II Tim. 4: 6.

By faith Abraham, when he was called, obeyed to go out unto a place which he was to receive for an inheritance; and he went out, not knowing whither he went.— Heb. 11: 8.

As the days of intensive training on this side of the sea draw to a close, most regiments take hikes from the camp of two or three days' duration to test out equipment and to accustom the men to new environment. The camping place for each night is generally definitely known in advance and most officers are eager to have a Y M C A tent set up and ready for business when the dusty, footsore column arrives. All the better if the big white edifice, with its flapping can-

vas and ice water and neatly arranged writing-tables, looms up as a complete surprise to the advancing column. The cheer that greets it from a thousand throats will leave no doubts as to its service possibilities.

By enlisting the cooperation of public-spirited citizens in the town where the men are to encamp, nearly all the accessories of a regular Y M C A hut can be secured. The town hall or grange will generally furnish long wooden tables and benches for writing; some one will provide a piano; the village store will have oil lanterns and local souvenir postal cards, which the men desire above all else; a telephone and temporary post office can easily be established. Songs and stunts after evening mess under the open sky before the camp-fire if the night be fair, or in the big tent, if it rains, will keep the men happy and occupied in camp when otherwise they might be wandering about an unknown locality exposed to temptation.

The final act of expert friendship which falls to the Army Secretary is the troop train service from the cantonment to the port of embarkation. Who that has been privileged to have a share in that fellowship will ever forget it! Listen to the narrative of one such mission in the early summer of 1918:

"It was late afternoon in a certain cantonment. The metallic click, click, click (in perfect rhythm), of hobnailed boots on a macadam road along a railroad siding filled with empty passenger cars became more distinct, announcing the approach of troops. Soon they swung into view, marching with heavy feet, diver-like, bending under fifty-pound packs and bristling with guns. They were sturdy lads, resembling a moving forest. Brought to a halt by the sharp commands of their officers, they were entrained with equal military dispatch. Amid the farewells of friends by the way, the sobs of the few sweethearts, and the shrieks of the engine's whistle, the train rolled away bearing five hun-

dred graduates of a nine-months course in a great car tonment university. The sounds of laughter, singing, an buffoonery rang through the train until the wee, sma hours of the morning. All night long a 'Y' Secretary seemingly ubiquitous, had moved forward and backward now shaking hands, now giving out a magazine or a game here leading a song, or organizing a vaudeville compan to tour the train from car to car, there dashing into a sta tion on an errand. Like a coat tail, though behind, h was always there when needed. A few of the men ha shown real Yankee ingenuity in trying to make Pullma sleepers out of day coaches. Others simply resolved to s it out all night and slumped in their seats three to a section When dawn came at last, the beams of the sun fell upo sleepy faces whose owners were splashing cold water int them from barrels on the car platforms in a determined ef fort to wake up. Ablutions over, they devoured their las rations, shouldered their packs, and when the train stoppe at the port, swarmed down the steps like bees from hive on a hot day.

"The men found themselves at the foot of a long pier to which an ocean liner was hawsered. The appearance o the vessel said, so that he who ran might read, 'We are a war.' Its paint ran in solid streaks of black and white which close by looked ridiculous, but from afar camouflage splendidly. The troops in single file started to move lik a long brown serpent down the pier toward the gangplank As they advanced, they received tins of coffee and biscuit from the white-robed figures wearing red crosses that flitte here and there with the rapidity of angels. A few mor steps brought them to Red Triangle Secretaries who gav each man a warm handshake and a Godspeed and wishe for a speedy return when the work in hand was over What Secretary will ever forget the plaintive pleas of thos men as they asked, 'Are you coming with us, Mr. "Y Man?' A few strides more and they stood before thei commanding officer, who checked their names on his lis Then they crossed the planks, leaving behind the land the loved, to embark on the finest Argosy the world has seen.

"They descended for a moment below decks, then reap peared without guns and packs. One by one they gath

ered on the deck. Soon they covered the deck. They covered the guns. They swarmed over the forecastle. They climbed up the rigging; they crawled to the nest. They swung on the railings; they plastered the prow. They spread everywhere like the locusts in Pharaoh's vineyards. Officers and non-combatant passengers crowded against the rail of the middle deck. The upper deck had become a solid blue like the heaven above it, made so by the dresses of the hundreds of nurses who had gathered there. From aloft the vessel's captain gazed down upon the scene with a quiet smile. The eyes of the lookouts, hawklike, could be seen from their little houses at the ends of the observation bridge. Suddenly, spontaneously, the throng began to sing, odd snatches of song, unorganized, yet suggestive of a choir. And what a choir it might have been, with the voices of fifteen hundred soldiers and two hundred nurses mingling with the sounds of the winds in the halyards and the waves of the sea! How exquisite was the cathedral, the ship, the sea, the clouds, the sky! And what an audience! God!

"The great multitude, seething with life, began to cheer. It cheered for the nurses. It cheered for the 'Y.' It cheered for the Red Cross. A 'Y' Secretary appeared at the edge of the pier on a raised platform. Some one saw him and shouted, 'Give us a song, Mr. "Y" man.' 'Sure,' said he, 'let's try, "Where Do We Go From Here, Boys?"' How they did sing! What a pep and what a gusto, truly American! 'Are we down hearted?' asked the Secretary. 'No,' they replied. 'Then sing "Pack Up Your Troubles."' For the moment at least every fear of 'subs,' every dread of mud or cooties, every bit of sadness at parting had disappeared into the 'old kit bag' and the order of the day had become 'smile, smile, smile.' In marked contrast to the singing of the men, the nurses began singing softly. They sang an old, old song, rich in harmony and sentiment. With the song scarcely off their lips, a voice exclaimed, "What's the matter with the nurses?" The 'Y' Secretary, moved by the tender strain, suggested that they sing 'There's A Long, Long Trail A-Winding.' The idea struck fire and a flame of song burst forth from the throng. They sang slowly, thoughtfully, as though each man saw a long aisle, lined with smiling friends and down its center a beautiful

dream girl walking toward him. She leaned upon her father's arm and there was a love light in her eyes and — and — Just then some lad, wiser then he knew, dispelled this mood as the sun scatters the morning mists by crying 'Hail, Hail, the Gang's All Here.' Then the bunch took it up and sang it like a pack of hounds after a fox. The smiling Secretary, with a bright idea, said, 'Let's change that song a little bit. Sing, "Hail, Hail, the Girls Are Here."' Then away the voices went on another chase. The nurses had a real comeback in the form of a surprise. When the singing had died down (and without flinching) they retorted 'Hail, Hail, the Boys Are Here.'

"A call was given for 'Dad.' A thousand voices took up the cry, 'A speech from Pop. We want to see Dad.' The beloved Secretary of 'Y' 29 stepped forward and stood silently for a moment with feet squared, jaw set, and clenched fist extended. A cheer went up, 'That's the stuff, Dad.' Then the little man with the gray-streaked hair began to speak. 'Boys,' he shouted, 'you're going to win the war.' (Cries of 'You bet,' 'You've said it, Dad.') He began again. 'When I pray about this war, I pray with fists clenched.' (Cheers.) 'I depend on you to win this war.' ('Trust us, Dad — we'll win.') 'Go over the seas and over the top and drive back the Hun.' (Applause.) 'You must not stop until you have reached Berlin. My prayers and love go with you, my boys.'

"The roar that followed the speech left no room for doubt of the love of the boys for the Expert Friend who had served them so faithfully, or of their endorsement of his sentiments. 'Now, men,' said the master of ceremonies, 'We of "Y" 29 can't go over seas with you. But the Red Triangle goes.' (Cheers.) 'I present to you two men who sail with you to France. Men, three cheers for the Transport Secretaries.' The two Secretaries, dressed in the military overseas uniform, bowed and smiled at the hearty welcome extended by the soldiers. 'Now for antiphonal singing,' said the 'Y' man. The nurses began singing, 'Onward, Christian Soldiers'; the soldiers replied 'Marching as to War.' The nurses sang, 'With the Cross of Jesus'; the response came, 'Going on before.' The

upper deck, 'Christ, the Royal Master'; the main deck, 'Leads against the Foe'; 'Forward into Battle'; 'See His Banners Go'; united chorus,

> "'Onward, Christian soldiers!
> Marching as to war,
> With the cross of Jesus,
> Going on before.'

"Truly those choristers expressed a faith never surpassed by Crusaders or Cromwell's Ironsides. They revealed America's greatest contribution to the world war. Finally, intuitively, all stood at attention. They began to sing the simple and stately 'America.' Of faith in liberty and faith in God they sang as only those can who love both.

"O, blessed among ships! You bear a priceless burden. Upon your decks are the best of our brothers and sisters. Guard them well upon the deep. And you, captain, hold the wheel with steady hand and clear brain. You, lookouts, fail not now to see the periscope or the torpedo's path. O, Thou Mighty God, restrain the tempest; frustrate the wiles of lurking devils undersea. And you, voyaging crusaders, know that whether you win or lose, live or die, we believe in you and that for which you stand. Remember that no misfortune can destroy our faith in you; no toil withhold our prayer for you. Through you we came to know the spirit of 1918 and we thank you for it. For whatever fear you had, you hid it. Whatever grief you had, you mastered it. You showed us only courage and confidence. We saw your originality, your playfulness, your faith, and we knew democracy was safe for the world and the world would be saved for democracy. Save the world from further woe, then come back to us, our own!

"Three Secretaries, with heads together and hearts full, gave three cheers for 'The Bunch,' then hurried to their train."

CHAPTER IV

EXPERT FRIENDSHIP OUTSIDE THE CAMP CIRCLE

1. Expert Friendship in the Executive Office

And God hath set some in the church . . . governments. —I Cor. 12:28.

Some indeed preach Christ even of envy and strife; and some also of good will: the one do it of love . . . but the other proclaim Christ of faction, not sincerely, thinking to raise up affliction. . . . —Phil. 1:15–17.

Love . . . taketh not account of evil.—I Cor. 13:5.

"Guilelessness is the grace for suspicious people and the possession of it is the great secret of personal influence. You will find, if you think of it for a moment, that the people who influence you are the people who believe in you. In an atmosphere of suspicion men shrivel up; but in that atmosphere they expand and find encouragement and educative fellowship. . . . And if we try to influence or elevate others, we shall soon see that our success is in proportion to their belief of our belief in them. For the respect of another is the first restoration of the self-respect a man has lost. Our ideal of what he is becomes to him the hope and pattern of what he may become."— Drummond.

It is an inevitable result of advancement to leadership in all spheres of human effort that men must forfeit close personal contact of a certain sort with their former associates. The very thing which has qualified them to assume the new relationship — their tried ability to mingle with and influence their fellows — makes it unavoidable that, instead of practic-

ing that in which they have achieved success, they should henceforth be set apart for the larger task of telling other men how it was done. But scores of good men, when advanced to leadership, have failed because they did not grasp the fact that a personal ministry of some sort to men can never be neglected without danger. In the comparative quiet and isolation of his new environment the true leader of men never forgets this essential truth. He sets himself doggedly to the task not merely of realizing the few opportunities for personal contact of the old type which are still offered, but also of discovering new and unknown varieties at every turn of the road.

Environment, tradition, personal inclination, all militate against the realization of this ideal. The lure of the desk with its order and system, the filing cases and card indices with the call of the incomplete, the incessant ring of the telephone, the necessity of extended conference with individuals and committees — all would seem to justify our failure to take a part in the only work that really counts, the befriending of men. It is easy to produce a hundred reasons to explain why such a work cannot be done. But the fact remains that the spirit of any given cantonment as a whole depends almost entirely on how much of this particular work the executive heads themselves are actually doing.

Not buttonholing men in a professional way and asking them the state of their souls, but the complete spiritualizing of every human contact — this is the work of expert friendship in the executive office. The variety and novelty of the opportunities are what give to this ministry its zest and romance. Visitors come first of all to the executive office by instinct, and indeed, in many well-regulated camps, by official order. Some cantonments have a special Y M C A information booth near the gate. Our entire work will in all probability be mainly judged by the Secretary on duty there,

whether he be patient, alert, and friendly, or yawning, sprawling, and listless. Did he anticipate the needs of bewildered men and women? Had he a map of the grounds neatly marked to point out the visitor's destination? Did he foresee difficulties which might arise and present an adequate solution of them? Did he proceed on the principle that most strangers who come to camp do not merely desire to look over the geography, but wish to *see* the camp and that this requires an interpreter?

Within the four walls of any executive office lies the inspiring possibility of spiritualizing the daily correspondence. How many a suggestion in a letter from anxious father or mother or pastor, under the tender guidance of an expert friend, has gone first forward to the object of its solicitude and then back to the source from which it came to enrich and remake both parties. What a ministry of expert friendship lies ready to be released in the spiritualizing of personal interviews — the interpretation of the real essence of some phase of our work to the newspaper reporter, the revelation of guilelessness to suspicious people, the statement of truth which cuts to the core to those who are concealing propaganda under the guise of service, the message of Christian unity to cooperating agencies! To perhaps no other group of men is given so great an opportunity to justify the necessary ways and laws of the encampment to visitors, especially when these cause the latter some personal hardship — not assisting people to evade regulations, but helping them to see why they should not be evaded for the common good of all.

A ministry of such genuine and invincible good will in the executive office must in time attract to it officers and candidates for future officerships. The service in the huts is necessarily largely appropriated by the men in the ranks. In the executive office no embarrassment for commissioned

officers is likely to arise. If the administration building is the abiding place of expert friends whose ability to make personal contacts and meet men's deepest needs has not become atrophied through disuse, its rooms are bound to witness the sowing of seed which will later spring up and bear fruit a hundredfold. For in the final analysis a company of soldiers is what its captain is, and he who has interpreted Jesus aright to an army or navy officer and has helped him to gird himself with the armor of righteousness has done probably the most important and far-reaching single piece of work that can be accomplished in an army or navy camp.

2. Expert Friendship with Civilian Help

What God hath cleansed, make thou not common.—Acts 10:15.

And yet unto me hath God showed that I should not call any man common or unclean.—Acts 10:28.

About any navy or army camp one will find certain civilians acting as plumbers, carpenters, telegraph operators, waiters, and in many other capacities. These men generally feel strange and lonely in an aggregation of uniforms. Very often they afford an exceptional opportunity for practical religious service.

A gang of plumbers, electricians, and carpenters at one of our cantonments became members of the Pocket Testament League and started regular church attendance through the friendly touch of some of the Secretaries.

One night, after I had dictated a telegram over the wire to an absent Secretary, the operator asked, "Is he gone for good? I hope not, for he means an awful lot to this camp." I explained that he was only away because of the death of a near relative, and asked how he came to know him. He replied that his only association with him had come through

the dictation of telegrams over the wire. The Secretary some way had caught the successful touch; he understood what it meant to be a hard-pressed telegraph operator, and something in his tones and accents and the tenor of the telegrams had so attracted the operator that he felt a personal loss at the thought of this man, whom he had never seen, leaving camp. One of the best ways to get an index of a man's character is to inquire of the telephone girl as to his courtesy and patience.

For the Christian worker there are no special manners for special people, but the ones who really succeed are the ones who practice courtesy toward all, showing to every one whom they touch what it means to have the grace of Christ dwelling in them richly.

3. Expert Friendship on Railroad Trains

And behold, a man of Ethiopia, a eunuch of great authority . . . who had come to Jerusalem . . . was returning, and sitting in his chariot, and was reading the prophet Isaiah. And the Spirit said unto Philip, Go near, and join thyself to this chariot. And Philip ran to him . . . And he besought Philip to come up and sit with him . . . And Philip opened his mouth . . . and preached unto him Jesus.— Acts 8: 27–35.

Army and Navy Secretaries, especially executives, are frequently called upon to travel by regular civilian passenger trains. It is with a decided feeling of relief that one leaves behind him the camp, with its monotonous setting of unpainted pine buildings and khaki- or blue-clad men, and settles down on a comfortable red or green plush seat in a passenger car, which is filled with men and women in many-colored civilian attire. "Here at last," he reasons to himself, "I may relax. Here I am free from inspection and scrutiny. Here, for the brief hours at least of the jour-

ney, I have no responsibility, physical, mental, moral, or spiritual, for my mates."

Hardly has he become established in his seat when the quick, intuitive glance of a white-haired woman across the aisle rests on the red triangle on his coat sleeve — the same red triangle she has noted so often on the letters from her son in France, and during the entire journey her eye comes back again and again to the triangle and the Secretary, with a very evident sense of security and of personal ownership. A little boy down the aisle, after a few moments of awed hero-worship, leans over to his mother and spells out in an audible whisper the letters Y M C A. The man in the seat ahead, a carpenter to judge from his dress and equipment, turns about and confides to you that his boy has developed by leaps and bounds since he went into the service and that he hasn't missed the letter home one week since he left — letters just as wholesome and frank as he was when he went away. The Secretary is not long in disabusing himself of the notion that he is no longer under observation and that it makes little difference whether he is the first man in the car to offer to share his seat with a stranger when each seat in the car has at least one occupant, or to double up with some one else in order that a couple of friends may sit together in his seat, or to stand that some tired woman may sit. If he does not do things like these promptly and instinctively, he will soon become conscious, if he is at all observant, that nearly all the occupants in the car are watching him intently to see how their personal representative will act.

Scattered through the car are probably four or five soldiers or sailors in olive drab, or navy blue. The natural inference might be that here will be found little opportunity for the practice of expert friendship. But nothing could be further from the facts. A soldier or sailor in a civilian

train is always in an abnormal situation. When men in the service travel normally, they proceed either by troop trains or transports, which contain no civilians. A uniformed man on a civilian passenger train belongs almost invariably to one of three groups: he is either going to or returning from home, in which case his heart is very tender; or he is being transferred or on leave far from home, with no certain knowledge of his destination or the future, in which case he is very lonely; or he has overstayed his leave or is absent without leave, in which case he is generally penitent.

And supposing that there is not a single soldier or sailor in your car. How about any man between the ages of eighteen and forty-five in the train? He is either anticipating the draft in a few weeks and is hungry for counsel and ideals, or he has been rejected for physical or domestic reasons and is eating his heart out in restlessness, because he sees men of his age running greater risks than himself. He wants peace and the assurance that he is not a slacker.

It is one of the remarkable things about the psychology of travel that perfect strangers will open their hearts to one another on a train without the slightest reserve. This is due in part to the fact that the environmental conditions for a personal interview are ideal. There is no third party present. Railroad seats normally hold but two, and the noise of the train in motion isolates the couple as completely from those in front and behind as if they were separated by sound-proof walls.

What, then, is the nature of the ministry that may be rendered to men in the service by the Army or Navy Secretary *en route?* Naturally, first of all comes the ministry of personal self-revelation, which every condition favors and which invites an answering confidence. Then should follow wise guidance as to how to preserve the home ties, or where to go in a strange city. Those who have broken

military regulations should come to see why they should not deceive, but should take the punishment for their offences like men. Those who have procured illegal or forged passes should be shown the wrong to others involved. At no time can wisely chosen literature inculcating high ideals be used more tellingly. Travel is tedious and railroad trains and depots are the great reading rooms of humanity as a whole. "The Beloved Captain," "The Soldier's Spirit," "The Lost Purity Restored," "Friend or Enemy," "The Honor Legion," "The Success of Failure," "Soldiers of France," "The Man without a Country," can be slipped into your seatmate's hand as you rise to part from him, or, if you secure his address, can be mailed to him the next day. Rarely will the Secretary fail to receive a letter of appreciation in reply. Such a simple note as the following from a boy of eighteen in civilian clothes, just returning from his enlistment in the Navy and invited to share a Secretary's seat, reveals a situation freighted with possibilities for manhood because of a seed sown in an hour's ride:

Dear Mr. ————

I want to thank you for the Testament which you were so kind to send me. I think a great deal of it and will put Mother's picture in it before I go away.

Very sincerely yours,

———— ————.

The ministry to draftees in special trains on their initial journey to the cantonment is of an entirely different, though no less important, sort. Here men move from seat to seat. All privacy is gone and each car becomes virtually a Y M C A hut on wheels. The fourfold program of the Association is often carried out in its entirety on a long trip. The value of the services of the Railroad Y M C A on such occasions cannot be overestimated.

4. Expert Friendship with the Ford Car

And God hath set some . . . helps.— I Cor. 12:28.

And by chance a certain priest was going down that way: and when he saw him, he passed by on the other side. And in like manner a Levite also, when he came to the place, and saw him, passed by on the other side.— Luke 10:31, 32.

I was a stranger and ye took me in.— Matt. 25:35.

Let love of the brethren continue. Forget not to show love unto strangers; for thereby some have entertained angels unawares.—Heb. 13:1, 2.

The coming of the automobile has changed for the better many phases of modern life. It has bridged the gulf between the country and the city. It has transformed many homes. Where formerly the husband spent his evening at the club or saloon while the wife and children remained dejectedly at home, the whole family now takes its recreation together out-of-doors. In the business world speed and efficiency are everywhere realized. But in one respect we have lost. The old hospitality of the highway is gone. Without realizing it, we have all become priests and Levites as we speed down the Jerusalem-Jericho boulevard in high power cars, and almost perforce we pass by on the other side. For automobiles are set up on the basis of express trains which make no stops except the scheduled ones; they are not like the slow-going buggies of former days, with comfortable draft horses plodding on ahead, ready to be flagged at any spot where the driver discerned a weary traveler making his way on foot under the hot sun. The driver by wheel of two decades ago was almost of necessity a continual host, revealing himself to the stranger he had taken in. The driver by wheel of today is so self-centered a recluse that he must even be numbered and tagged and blow

his own horn vigorously to insure identification as he whirls past in a cloud of dust.

He who drives a Ford car for the Army or Navy Y M C A over the long stretches of well-paved roads within or to and from a camp has a delicate and important contribution to make to the ministry to men. He will, of course, never forget a friendly greeting to the military police as he passes. His service can never be promiscuous even when his car is practically empty. It is no part of his task merely to cart from one part of the grounds to the other able-bodied soldiers who impose on his good nature because of laziness or to escape paying the small charge for transportation when a regular jitney service is provided. But to him in whom dwells the spirit of discernment will constantly come opportunities for real service, in which sometimes the very issues of life and death are involved — service to mothers arrived too late at barracks to have the final parting with sons about to embark within a few moments on troop trains a mile or two distant — a lift to soldiers or sailors detained by inspection too long to catch on foot the train home after weeks of separation from loved ones — the trip to the hospital or to the nearest station, often in the small hours of the morning when a precious human life hangs in the balance. He who returns alone from such a mission in the darkness, with nothing but the rapid heartbeat of his faithful little engine to break the silence of the night, as he speeds along mile after mile of the lonely country road with here and there a dim drowsy light flickering on the horizon, invariably senses at his side in the car a grace of being finer than himself, invisible but no less real, and understands to the full the meaning of those oft-spoken words: "Inasmuch as ye did it unto one of these my brethren, even these least, ye did it unto me."

5. Expert Friendship Entering the Fourth Week

Then came to him the mother of the sons of Zebedee with her sons, worshipping him, and asking a certain thing of him. And he said unto her, What wouldest thou? She saith unto him, Command that these my two sons may sit, one on thy right hand, and one on thy left hand, in thy kingdom. But Jesus answered and said, Ye know not what ye ask. Are ye able to drink the cup that I am about to drink? They say unto him, We are able. He saith unto them, My cup indeed ye shall drink: but to sit on my right hand, and on my left hand, is not mine to give; but it is for them for whom it hath been prepared of my Father.—Matt. 20: 20–23.

Lord, I knew thee that thou art a hard man, reaping where thou didst not sow, and gathering where thou didst not scatter; and I was afraid, and went away and hid thy talent in the earth: lo, thou hast thine own.—Matt. 25: 24, 25.

And Ruth said, Entreat me not to leave thee, and to return from following after thee; for whither thou goest, I will go; and where thou lodgest, I will lodge; thy people shall be my people, and thy God my God; where thou diest, will I die, and there will I be buried: Jehovah do so to me, and more also, if aught but death part thee and me.—Ruth 1: 16, 17.

Experienced War Work Secretaries have come to regard the beginning of the fourth week of service in an army or navy hut as the crucial time in the lives of most new men entering upon the war work of the Young Men's Christian Association. Very few escape this testing period and not all by any means pass through it successfully. Careful observation shows that the professional mortality among Secretaries in any well-organized and effective center of war work is about one in three. In other words, not over sixty or at most seventy per cent. of the men who pass the

rigid tests of the personnel committee are able to drink the cup of actual service.

The motives which impel men to enter the war work of the Young Men's Christian Association are varied. In nearly all there is some patriotic sentiment, a vague, inarticulate desire to help, unquestionably honest, but without much real appreciation of the actual cost of service. Some men look upon the adventure as a chance for a change, an escape from burdens that have become monotonous, an opportunity for a summer camping expedition out-of-doors. To others, the farewell in the home town at the church or club, when the wrist-watch was presented and the great sacrifice to be — not yet made — was extolled to the skies, was the zenith of experience; the later work in camp was an anticlimax. To others, the day when they first put on a uniform and could at least pose as men in some sort of service before the folks at home, was the goal of supreme ambition. Such are the men who have desired to sit on the right hand and on the left of the King in his glory, but who are brought face to face at the end of the third week of actual service with the disquieting question: "Are ye able to drink the cup that I am about to drink?"

By the end of the third week the novelty of the service in an army and navy hut has worn off. Poetry has gradually changed into prose. The cold of winter or the heat of summer, with its blinding dust, has become accentuated. Daily policing grows more monotonous. The constant grind of the graphophone has worn in upon one's nerves. Possibly an aggravating grippe cold has developed. The second or third inoculation looms large ahead. The nights seem amazingly short, especially when the fact is taken into consideration that a large part of them is spent in trying to find a soft spot on the excelsior mattress. The setting-up exercises before daylight seem especially designed to

discover new muscles out of practice. One can no longer go when and where he chooses without imposing an extra burden on some of the small staff of colleagues. The food is wholesome and simple, surprisingly so, but one is made painfully conscious of how much he had come to depend at home upon certain so-called luxuries which do not appear in army diet, and he questions seriously what the exact dividing line between luxuries and essentials really is.

By the end of the third week, most new Secretaries, living for the first time in their lives under constant observation, become thoroughly convinced of the truth of at least one verse of Scripture, that "there is nothing covered up that shall not be revealed nor hid that shall not be known," especially in its bearing upon their own individual weaknesses. The selfish man cannot share his quarters with others in camp with any better grace than he did at home; he helps himself at mess without regard to the size of portions left for others. The man of weak will power is unable to rise or go to meals on time. The careless man finds the key to the camp automobile in his pocket when he is away on his furlough. The terrible and humiliating truth begins to dawn upon those who for years have lived lives of conscious but well-concealed weakness that a crisis does not make a man. It only reveals him. He is in camp, after trying in vain to hide his real self for three weeks, just exactly what he was before coming.

Nor does it take an honest man more than three weeks to discover that he must review the whole question of his active participation in the war from a new angle. Here are men of his own age, many of them married and with children, ready to face greater physical dangers than he is prepared to face. If he be a divinity student or a clergyman he will certainly find in the ranks of the Army or Navy numbers of his own profession who have voluntarily waived

exemption. If active service is out of the question for physical or domestic reasons, he is challenged some morning by the sudden departure of a member of his staff for Y M C A work overseas and upon inquiry he learns that his own excuses for not going are not so compelling as those that could have been advanced by the colleague who has actually gone. And simply because his attitude toward these all-important questions is not settled, his work lacks power. He is eating his heart out in the valley of indecision.

This experience is normal. Every normal Secretary is bound to pass through it early in his term of service. The only cause for anxiety is which of the two paths that lie open before him he will take. Thrice blest is he who at the hour of crisis has some expert friend among the older members of the staff, who is able to point out to him the true way.

The first of the two paths is the path of the one-talent man. He can give up the battle and refuse to take the cup. "Lord, I knew thee that thou art a hard man, reaping where thou didst not sow, and gathering where thou didst not scatter; and I was afraid, and went away and hid thy talent in the earth: lo, thou hast thine own." Criticism of superiors, exploitation of the defects of others, cynicism regarding spiritual values in the work or the value of self-sacrifice, constant attempts to secure advancement because the present job is not big enough, frequent bickering about salary and overstaying leaves of absence — these are now well-known and easily-detected symptoms in the psychology of many workers who were brought face to face with reality and turned aside powerless. When men begin to advocate war work heresies like the following, they are becoming set in the mould of the one-talent man:

That routine and executive work can be substituted for personal evangelism;

That a janitor or detail of soldiers should be brought in to do our dirty work;

That it is permissible to go unshaven or untidy in an army camp;

That it is permissible to rise late;

That one can get along without the Morning Watch;

That the commonplace cannot be glorified: that is, that the selling of stamps or money orders, the checking of valuables, and the care of writing tables cannot be made a means to the salvation of souls.

The other pathway is the pathway of complete and unreserved self-abandon to the highest call, no matter whither it leads or what pet individual whim must go. With honest recognition and confession of one's own weaknesses, revealed though it may have been by a fire that burns and hurts, real manhood links itself up to the lives about it clad in khaki or navy blue in a solemn dedication of itself: "Whither thou goest, I will go; and where thou lodgest, I will lodge; thy people shall be my people, and thy God my God; where thou diest, will I die, and there will I be buried: the Lord do so to me, and more also, if aught but death part thee and me." It pins its faith in simple trust on the great paradox of our Lord, "Whosoever would save his life shall lose it; and whosoever shall lose his life for my sake and the gospel's shall save it." Its only explanation in justification of a course which the world may call quixotic is the promise of Jesus: "There is no man that hath left house, or wife, or brethren, or parents, or children, for the kingdom of God's sake, who shall not receive manifold more in this time, and in the world to come eternal life." Listen to Alan Seeger as he speaks of his comrades-in-arms:

"Purged, with the life they left, of all
That makes life paltry and mean and small,

In their new dedication charged
With something heightened, enriched, enlarged,
That lends a light to their lusty brows,
And a song to the rhythm of their tramping feet.
These are the men that have taken vows,
These are the hardy, the flower, the elite,—
These are the men that are moved no more
By the will to traffic and grasp and store
And ring with pleasure and wealth and love
The circles that self is the center of. . . .

Comrades in arms then — friend or foe —
That trod the perilous, toilsome trail
Through a world of ruin and blood and woe
In the years of the great decision — hail! . . .

There was a stately drama writ
By the hand that peopled the earth and air
And set the stars in the infinite
And made night gorgeous and morning fair,
And all that had sense to reason knew
That bloody drama must be gone through. . . .

Some sat and watched how the action veered,
Waited, profited, trembled, cheered —
We saw not clearly nor understood,
But yielding ourself to the master hand,
Each in his part as best he could,
We played it through as the author planned."

Can the Christian worker make any less complete dedication of himself to the common cause of country and of God?

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